

Catholic School Journal

A MONTHLY MAGAZINE OF EDUCATIONAL TOPICS AND SCHOOL METHODS

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Current Educational Notes

By "Leslie Stanton" (A Religious Teacher).

In Regard to Washington's Birthday.—Our Catholic schools are very much to the fore in the celebration of the birthday of the Father of His Country. Class entertainments are frequent and often more pretentious programs are successfully carried out in the parochial hall. And, of course, and especially, there is a holiday.

The teacher can utilize the spirit of the time by drawing the attention of the children to aspects of Washington's character. Elementary histories and more dignified and impressive works are alike replete with anecdotes showing the kindly, reverent, conscientious Washington in his true light. Let some of these be made the subject of class talks and of oral and written composition.

Care must be taken not to propagate the Washington myth. It is well to insist on the fact that Washington possessed a reputation for high veracity, but when you come to the cherry tree, follow the great man's example and chop it.

While not destroying precious ideals, we must, as conscientious teachers, do all in our power to keep our children from the sort of hero-worship that is misleading and pernicious. Washington is and was admirable, and a high type of American; but he was not perfection itself. He was not the greatest general that ever lived; his literary gifts were far inferior to those of Jefferson and a score of men of the time; his diplomacy would have possibly led him into disastrous ways were he not upheld by the vastly more discerning policy of Hamilton. What makes Washington so remarkable is not his supreme excellence in any one thing, for such he never possessed, but his relative excellence in everything.

Preparing for Lent.—With breathless haste Lent is coming toward us with its opportunities, its responsibilities and its cares. Let us consider in advance as to methods of leading our pupils to appreciate the true Lenten spirit.

Some weeks before Ash Wednesday it is well to bring up in our religious instructions a few ideas concerning mortification. Our instructions must be fervent, interesting and convincing. The example of our Lord and the saints, the precept of the Church, the securing of additional merits—these are motives for what we do to mortify ourselves.

Then let us show the benefits of mortification. We can remind the pupils that fasting, though not permitted minors, is an excellent thing for many grown people, for over-eating is one of the vices of the age. Most practices of mortification which have won the approval of the Church we can explain, while not injuring the body—indeed they often help it—are of lasting benefit to the soul.

Our instruction is not complete unless we suggest to the children practices of mortification in which they may safely and profitably indulge. Every teacher is familiar with details of this sort especially suited for a given class and a given locality. Our aim must be, among other things, to increase the power of our pupils to exercise their wills. To do a thing we don't like to do, and to refrain from doing the thing we affect, is a splendid principle of volitional training. Our pupils will be good citizens and good Catholics if they but acquire the ability of saying yes or no as duty prompts them.

Furthermore, the prudent teacher will not encourage

the performance by the pupils of acts of mortification that are spectacular or absurd. The silly practice of reciting four thousand Hail Mary's during advent has duplicates for Lent, and a certain type of child is only too anxious to enter upon such distortion of the true penitential spirit. Neither is it commendable to advise the children to put peas in their shoes—unless the peas have been thoroughly boiled. There are acts of mortification, and plenty of them to be found in connection with the daily duties of old and young, and these must first of all be mastered. Children who have read and heard stories about the saints need to be reminded that those holy men and women began at the beginning.

Length of Days.—In "The Point of View" in the December Scribner's are several paragraphs concerning old age and working capacity that ought to stimulate thought in our teachers. Just when, in your community, or congregation, do teachers usually become unequal to the tasks of the class-room? At what age ordinarily do they get used up? Exceptions are bound to occur—exceptions that work both ways—but if the majority of your teachers consider themselves old at fifty-odd, there is something wrong with them or their superiors or the congregation.

I know perfectly well that it is ridiculously easy to sit down at a desk and genially discuss such problems as old age and the destruction of nerve tissues and the changing capacity for work, while the practical work of the class-room rips right through our pet theories, and individual teachers insist upon getting serious bronchial trouble at the precise moment when we wanted to hold them up as glowing examples of the *cruda senectus*. Nevertheless, there is no really valid reason why our religious teachers as a whole should not live to that same green old age.

That our work is heavy nobody will deny; but it is—ought to be—congenial work, and all in all is not so nerve-tasking as the labor incidental to many other occupations. But what should confer upon us the gift of almost perpetual youth is the regular, harmonious life we lead. I wonder how many of us, so deeply bent on spiritual profit, ever consider the tremendous physical advantage of possessing a common rule! While we jealously reserve our right to worry over real or imagined troubles, even the most fretful of us must concede that thousands of persons who live round about us today, having much more to bother them, eventually live through their woes.

Community life has its weak points and its dangers, and it were idle to deny its limitations; but on the other hand it has notable advantages many of which we fail to grasp. Both society and occupation we get at home. We have the maximum opportunity for cultivating that serenity of mind and temper that betokens genuine self-control. We are associated professionally with growing minds and opening hearts—God's little buds yet to blossom into shapely roses. We have spiritual consolations which the world can neither know nor understand. Should not all this conduce to longevity?

The desire to live long—always provided that such be God's holy will—ought to be our desire. It is perfectly legitimate. We are here to labor in the Master's vineyard where the laborers indeed are few. It does not look like sainthood or heroism to be whining for a change of work. Perhaps if we set ourselves resolutely to the tasks before us and performed them in the spirit of our holy state, perhaps if we made up our minds to live and labor as long and as well as in us lies, we should not consider ourselves old at seventy plus, and there would be more satisfaction all along the way.

A Phase of English Teaching.—Something timely and pertinent comes to us from a writer in the Manchester

Guardian. He bewails, and not without reason, the wasteful and ridiculous excess to which the so-called laboratory method has been carried and claims that what might be styled a scientific passion for analysis of structure and enumeration of metaphors is not the essential asset of the teacher of English. To all teachers of the subject he would propose this test: "Do your pupils learn to love the books they read?" Where a negative answer is wrung from the reluctant pedagogue, there must in sooth be something rotten in the state of Denmark.

That the Manchester writer is in possession of the facts in the case is demonstrated in the following meaty and suggestive paragraph:

"It is quite certain that the study of fine verse and prose with the help or hindrance of very full notes of the philological and historical kinds is not the most conducive to affection for the text. Such study has other uses, and they are not to be despised, but it is not the most genial incentive to the taking of spontaneous pleasure in fine literature for its intrinsic quality. That pleasure comes of a certain state of mental health which is, happily, as infectious as a disease. Those whose childhood was fortunate in its pastors and masters can generally remember some days on which a parent or teacher read out some passage from a book with a quite authentic and non-didactic relish in the voice, and, behold, the listener suddenly saw beauty, finished and perfect, where before he had seen nothing. That is teaching in its supreme perfection—the absolute and almost instantaneous communication of a new faculty of the mind from the teacher to the pupil. And that is the only true teaching of 'literature'—meaning the perception of literature, and not any of the separable studies that cluster round literature, such as literary history and scientific scholarship and the history of language. To have that teaching you must first of all have teachers who delight in literature themselves, and would delight in it though they were not teachers, for nobody can impart a germ that he does not possess. Then you must have that gift of intellectual comradeship in the teacher which will impel him to lay his mind alongside that of the pupil as a fellow adventurer in pursuit of joy, and not merely to fulminate from a high desk—though fulminations also have quite a right place elsewhere in a school."

The genuine love of books is a love that endures and is patient. It is itself the issue of love and can exist only in those classes where teachers who themselves love the best that is written are in control. After all, the most vital and enduring lessons in literature which it is possible for our children to learn cannot be tested by means of written examinations or rapid-fire questions. Educationally considered, the fine flower and fruitage of great books is indicated in breadth of mind, strength of will and sanity of spirit.

Idlers—Why?—Not only our college and high school teachers, but the workers in our parochial institutes may derive profit from a perusal of the recently issued annual report of President Schurmann of Cornell University. For one thing, that report will make us all realize that we have not a monopoly of educational ideals; for another, it will convince us that our modest appeals for school support are trifling things in comparison with the urgent demand of the Ithaca institution for an endowment of \$20,000,000.

But the section dealing with student affairs will especially claim our attention. Among the classes of students who come to Cornell for the breaking of intellectual bread, President Schurmann finds a fairly large proportion of idlers—young men without definite aims in their study and without any notable ambition to excel. Their highest ideal of a college training, aside from athletics and other by-products of campus life, is a "snap" course conducted by a benignant and easy-going instructor.

Our Catholic colleges have such an undesirable element, too; and the fault, at least in part, lies with our elementary schools. Often children, even young children, are not impressed with the necessity of definite aims in their study. The objection may be raised that children of a certain age are too young to realize the benefits of an education. This is true, but not to the extent that is commonly supposed. The teacher who secures the sympathy of her pupils, whose methods are inspiring, stimulating and practical, who is never at loss to insist on the **why** of a particular

study—such a teacher is doing noble work for the suppression of idlers in all branches of education.

The Catholic Paper in the School.—Any number of unkind things might be said of our Catholic diocesan papers. Many of them are not brilliantly edited and all of them are hard pressed financially. Still, they are by no means as inadequate as they are frequently represented to be by Catholics consumed with idealistic zeal for the diffusion of Catholic literature. Perhaps most of the papers would appreciably improve if all their adverse critics banded together to swell the subscription list.

Be all that as it may, the Catholic paper has a right to be in our Catholic schools. One strong point in its favor is that it does not smack of sensationalism. We may safely place it in the hands of our pupils and give them the habit of expecting its weekly coming. In the millennium, who can tell but that habit may endure?

The Catholic paper is in no sense a substitute for textbooks, but it ought to be a valuable device for the right kind of supplementary reading. Even at its worst, it is capable of centering our children's attention on Catholic topics; at its best, it must prove educational in every sense of the word. The Catholic paper is a staunch ally of the Catholic school; why should not the Catholic school do what it can to support the Catholic paper?

Patron Saints.—A plausible way to interest children in the lives of saints is to devote a few minutes now and then to class talks on the saints after whom the children are named. Not even the most tastily bound and attractively written lives will appeal to some children, but every boy and girl will listen intently to the life story of his or her patron.

Rather undue stress has been laid in the public schools upon mythology and folklore. But here we have a magnificent storehouse of sacred folklore in the lives and legends of the holy men and women who were one with us in faith and spiritual kinship. They are our ancestors in the faith, and ancestors who brought no stain to the glorious escutcheon of the Church. Many of them have been the inspiration of art; all of them can be to our children an inspiration to holiness.

Talks By Outsiders.—Haven't you any celebrities in your town? Of course you have; we all have. Men who recall Civil War days, women who have lived for years in interesting distant cities, retired guides who have climbed the Alps, sea captains who have sailed around the Horn.

Most celebrities like to keep celebrated; at any rate, they like to fight their battles o'er again, as it were, and will gladly accept your invitation to give a little talk to your class. The children will learn much from them, and so will you.

Rainy Days.—We know what they mean about this time of the year. To make them attractive, perhaps memorable, why not introduce a little variety into the class program? The rain pelted against the windows is tapping for a good old-style spelling match. The sighing of the wind invites the story-telling muse. Even putting the arithmetic lesson in the afternoon instead of in the morning, and letting spelling follow penmanship, will help to clear the moral atmosphere.

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Brief Messages From Catholic Educators

COMPLETE EDUCATION.

From the beginning the Catholic Church has held, and holds, that truth is not alone of the natural order, but there is the supernatural also; that truth in both orders is important; that one explains the other, just as one is incomplete without the other; that the child, in the order of nature, should learn the truths of nature, but also as a child of God should learn the truths of revelation; that, consequently, an education for the child to be complete should include the truths and laws of the world around him, and the truths and laws given to this world and to him by the author of the one and the other. Hence, we hold that a complete education is the weaving together as a warp with the woof, the lessons of nature and the laws of God, thus making for the child a mantle which becomes for him a cloth of gold.

From this you will see that the church is not hostile to what is called the secular education. It does not condemn secular education as such. For it includes it in its own curriculum of studies, but what it does say is that secular education of itself and segregated from religious training is necessarily incomplete, narrow and limited; teaching the world not how to live in that broader life where earth and heaven meet, but only that life which is of the earth, in the last analysis, simply teaching him not how to live but how to die.—Archbishop Glennon (St. Louis, Mo.).

WHAT DO THE CHILDREN READ?

During the past years I made observations as to the reading tastes of Catholic young people. In various classes I asked how many students had read Wiseman's *Fabiola*, and I was surprised to find that sometimes not more than one out of ten had read this beautiful book, although most of these students had been educated in Catholic schools. How easy would it be to interest boys and girls in this and similar works, if the teacher on a suitable occasion, in teaching history, literature, or even catechism, read a striking passage which illustrates a point treated in the lesson; few words would then be required to induce the children to read the book. Most Catholic teachers conscientiously perform the first duty, that of warning against harmful literature. They say often enough, "Don't read bad books!" but little will result from mere restraint and prohibition. The do is more important than the don't. True, it requires a great deal more to perform this positive work properly than the mere negative part. But a teacher who possesses psychological instinct and pedagogical wisdom will endeavor so to interest boys and girls in what is wholesome, that they will have little taste for the harmful. An able physician who wants to preserve and promote the health of a person will not rest satisfied with issuing prohibitions by constantly repeating, "Don't eat this; don't do that!" but he will also say, "Take such food, such exercise," etc.—Rev. Robert Swickerath, S. J. (Massachusetts).

EVIDENCE RELIGIOUS FERVOR.

I do not reject the pedagogical requirements in the teacher, but with Dupanloup I will say, "Give me a teacher with average intelligence, but with a heart filled with love of God and the little ones of Christ, and he will find out how best to reach their mind and heart; he will work wonders in the lives of those who are fortunate enough to be pupils." The truly pious teacher of Christian doctrine will not neglect the principles of pedagogy in his teaching. On the contrary, the more genuinely pious he is, the more zealous will he be to adopt all means calculated to insure success in his cherished work. He will study both matter and method of instruction with increased ardor in the degree in which he is intelligently

pious. He will understand the necessity of presenting his instructions in such a manner as to reach not alone the intelligence, but also the affections of his pupils. He knows that to cultivate the one at the expense of the other is to jeopardize the success of the work that he has so much at heart, viz., training his pupils to become pious, faithful Catholics who will persevere against all odds, through the vicissitudes and storms of life, and combat valiantly and successfully in the warfare common to all humanity.

I say he will reach not alone their intelligence, but also their affections. He will strive to mould the heart, so that where mere reason, human understanding will give way, the heart will instinctively turn for consolation where alone it is to be found, in the pathway and in the practice of virtue.

And, again, let me repeat the paraphernalia of systems cannot mould the heart. Life alone can produce life, and the catechist who is pre-eminently a person of sanctity will produce little good in the lives of those entrusted to him. The human phonograph is out of place in religious education.—Brother Baldwin, F. S. C. (N. Y.).

PREPARATION FOR FIRST CONFESSION.

In those parishes where there are several priests, the one who is most likely to be able to win the affection and confidence of the little ones should be selected to prepare them immediately for the reception of this sacrament. This work should not be left entirely to the teachers. Undoubtedly they will do their part, and do it well, but he should complete it. Shortly before the time of confession he himself should help them to examine their conscience, recall to their minds the faults they may have been guilty of—faults of anger, disobedience, theft and deception. He should indirectly allude to sins against holy purity, by reminding them that God does not allow us to entertain any kind of thoughts, does not permit us to do actions which we would be ashamed to let our mothers see us do. Occasionally children who are conscious of having committed grave faults may hesitate to disclose them through fear of forfeiting the good opinion which they believe the priest has of them. To remove this dread he should assure them with almost painful iteration that the confessor will not think less of them for being candid and open, that our divine Lord loves in a special manner the little child who tells everything plainly, who does not yield to the suggestion of the devil to keep anything back.

Then he should excite them to sorrow, not by telling them what to do, but by actually doing it for them. He should for the time being identify himself with the children, and after the manner of a child speak to our divine Lord of his sufferings, of the pains of his crowned head and pierced hands and feet and open side, and in childlike simplicity ask what caused all these torments. The answer will be—my sins, my disobedience, my anger, and so on. If he is able to put any unction into his words, he will not fail to arouse them to sincere sorrow in a very short while. He should never speak of the reasons and motives of contrition, but of the cause of our Lord's sufferings, of what our sins cause. Almost instinctively do they grasp the meaning of the word "cause."—Rev. Supt. Nolan (Baltimore).

THE USE OF PREMIUMS.

The giving of medals, books, premiums, and other incentives to good conduct and scholarship is much in vogue among our orders. We should not fail to impress upon our pupils that the things to be desired are knowledge and right habits. These are the real ends. The formation of a good character is everything, the gold medal for good conduct a mere trifle. The boy who works under a strain

Guardian. He bewails, and not without reason, the wasteful and ridiculous excess to which the so-called laboratory method has been carried and claims that what might be styled a scientific passion for analysis of structure and enumeration of metaphors is not the essential asset of the teacher of English. To all teachers of the subject he would propose this test: "Do your pupils learn to love the books they read?" Where a negative answer is wrung from the reluctant pedagogue, there must in sooth be something rotten in the state of Denmark.

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PREPARATION FOR FIRST CONFESSION.

In those parishes where there are several priests, the one who is most likely to be able to win the affection and confidence of the little ones should be selected to prepare them immediately for the reception of this sacrament. This work should not be left entirely to the teachers. Undoubtedly they will do their part, and do it well, but he should complete it. Shortly before the time of confession he himself should help them to examine their conscience, recall to their minds the faults they may have been guilty of—faults of anger, disobedience, theft and deception. He should indirectly allude to sins against holy purity, by reminding them that God does not allow us to entertain any kind of thoughts, does not permit us to do actions which we would be ashamed to let our mothers see us do. Occasionally children who are conscious of having committed grave faults may hesitate to disclose them through fear of forfeiting the good opinion which they believe the priest has of them. To remove this dread he should assure them with almost painful iteration that the confessor will not think less of them for being candid and open, that our divine Lord loves in a special manner the little child who tells everything plainly, who does not yield to the suggestion of the devil to keep anything back.

Then he should excite them to sorrow, not by telling them what to do, but by actually doing it for them. He should for the time being identify himself with the children, and after the manner of a child speak to our divine Lord of his sufferings, of the pains of his crowned head and pierced hands and feet and open side, and in childlike simplicity ask what caused all these torments. The answer will be—my sins, my disobedience, my anger, and so on. It he is able to put any unction into his words, he will not fail to arouse them to sincere sorrow in a very short while. He should never speak of the reasons and motives of contrition, but of the cause of our Lord's sufferings, of what our sins cause. Almost instinctively do they grasp the meaning of the word "cause."—**Rev. Supt. Nolan (Baltimore).**

THE USE OF PREMIUMS.

The giving of medals, books, premiums, and other incentives to good conduct and scholarship is much in vogue among our orders. We should not fail to impress upon our pupils that the things to be desired are knowledge and right habits. These are the real ends. The formation of a good character is everything, the gold medal for good conduct a mere trifle. The boy who work under a strain

in competition for a medal, only to relax effort when he wins, is not being properly educated. The wisely managed institution presents no incentive for spurts of vicious competition, study and examination, but recognizes the fact that education is a growth and development and an end in itself, and that all baubles, rewards, marks, honors and diplomas, while pleasant incidents and perhaps desirable as incentives, are not for a moment to cloud our horizon as to the real ends we seek in our educational work. The valedictorians of colleges are not always the men who take the prizes in after life. Many a plodding dullard is developing the sterling qualities that later make the man.—"Teacher" (Michigan).

PATRIOTISM AND GOOD CITIZENSHIP.

The teacher is an important factor in the citizenship of the state, because to him is entrusted the formation of the mind and the character of the child in the elementary stages. Forming the mind of the child is not the most important matter of education. Forming the character is paramount. This must be trained in two major directions, that of religion and that of patriotic citizenship.

Every good teacher will promote patriotism by tales of national history and by instancing the examples of great and good patriots.

It is important that in Catholic schools the part Catholics have taken in aiding to build up and sustain the republic should be made more prominent than it usually is. We are proud of our American liberty, political and religious. Who proclaimed it first in our land? Let our teachers tell their pupils that it was the Catholic colony of Maryland in the year 1689.

The father of our American navy was a Catholic, John Barry. A Catholic who signed the Declaration of Independence and was the richest of them all was John Carroll of Carrollton.

When Benjamin Franklin was about to leave Paris, discouraged by not having received the help he came to ask for the struggling country, John Carroll, the future first Catholic bishop of the United States, met him and by his mediation procured Franklin a new audience with the French court, when the desired help was granted, by the aid of which the conflict of the American revolution was brought to a successful termination.—Rev. J. M. Kasel (Catholic Normal, St. Francis, Wis.).

SUGGESTIONS FROM A SUPERIOR.

Encourage rather than discourage effort. A timely "very good" "yes" or "right" very often helps a timid or wavering pupil through the recitation. Avoid epithets and fine sarcasm. They leave strings long remembered.

Let your class know as little as possible of the irritations of discipline. Keep flagrant cases of disorder from their knowledge whenever possible. Keep the best in scholarship and discipline as much in evidence as possible.

Seat pupils so that they are away from temptation. Sometimes two boys act as irritants on other. Judicious seating does not mean putting the wiggly bad boy in the front seat where all the class can view his wiggles. It may mean putting him in the rear seat where his contortions are lost to sight.

Desks should be kept in order, free from waste paper. Paper and ink spots on the floor mark inefficient discipline. Hang pictures on the wall, have flowers at hand and make the schoolroom beautiful. The reflex influence is all for order.

Treat parents courteously at all times. Defer to their wishes whenever possible. Never reflect on the parent in the presence of his child much less in the presence of a class. Notes and reports emanating from the teacher should be neat, correct and courteous.

Little Mary Dooley, whose mother keeps her home every time the baby is sick, every time she is sick herself, every time her grandmother comes to see them, and every other time as well, is not to blame. Perhaps the mother is not so much to blame. Many a tired mother with a houseful of children sorely needs the help of the oldest girl. So though we like high records of attendance and scholarship, let us study the conditions before we scold poor little Mary before the class.

It remained for the modern scientist to awaken us to the existence of germs on every hand. We must not use slates because they are germ breeders, there is danger in common drinking cups, there are thousands of disease

germs in the sweepings of every schoolroom and old books are hot beds of bacilli. We know how an epidemic of whooping cough or measles will depopulate a school, and we are taught the necessity of rigid exclusion where the contagion of scarlet fever, diphtheria or other contagious disease appears in a family. Many a life-long invalid laid the foundation of long misery in some illy regulated, poorly ventilated schoolroom where wretched plumbing and unsanitary conveniences invited disease and death. Better no learning than invalidism as a result of ignoring the laws of hygiene. Every teacher should make a study of the best way to ventilate without drafts, should see that the room is at a proper temperature, two feet from the floor and should insist on cleanliness in every detail and habit.—(M. & S., Ohio.)

AUXILIARIES OF THE SCHOOL.

The school literary society has come down to us from the last generation, and may still be made to fill an important place in present day educational processes. It affords excellent opportunities for its members to put into practice many of the things studied in the schoolroom. It gives a confidence and readiness of speech not easily attained in any other way. There should be the presence, direction and advice of the teacher or principal.

Of near kin to the literary society is what is known as the school paper in high schools and academies. This should be prepared at regular intervals by editors and contributors chosen by the school, and should be bright, cheerful and literary as possible. It should never be the vehicle of viciousness, or unjust insinuations.

Musical clubs and other similar organizations may be made contributory to the success of the school, and the pleasure of the students. Care must be taken that these shall be at all times subordinate to the main purpose of the school.

And there should be established in every school an alumni association for the pleasure and benefit of all whose school days are over. The "old scholars" should be urged to return to their alma mater at regular intervals; and upon their return be made "to feel at home." These former students should always be enlisted in saying good things about the institution where they received more or less of their education.

IMPORTANCE OF PROMPTNESS.

It should be an invariable law of the school that it open and close at the exact time specified. This should also be true of the recitations and the intermissions. Pupils are accustomed to give six hours to the school work, but any excess of time is usually given grudgingly and results in waste energy. The business world knows no excuse for the failure to keep appointments. Banks close at the precise moment. Factory whistles always blow on time. Promptness is the cardinal virtue of the business world and the school should set the example and insist on the rigid adherence to the law. Much care should be exercised in the arrangement of programs, each branch receiving its due proportion of time, and it should be understood that the program is made to follow, not for an ornament. The teacher who has a time for everything and who does everything in its season is begetting habits among his pupils that will tell for the best in whatever vocation they may be engaged in the future.—"Principal" (Wisconsin).

WALL TINTS.

A great variety of colors are used in tinting the walls of classrooms, and no two authorities agree on shades which seem most desirable.

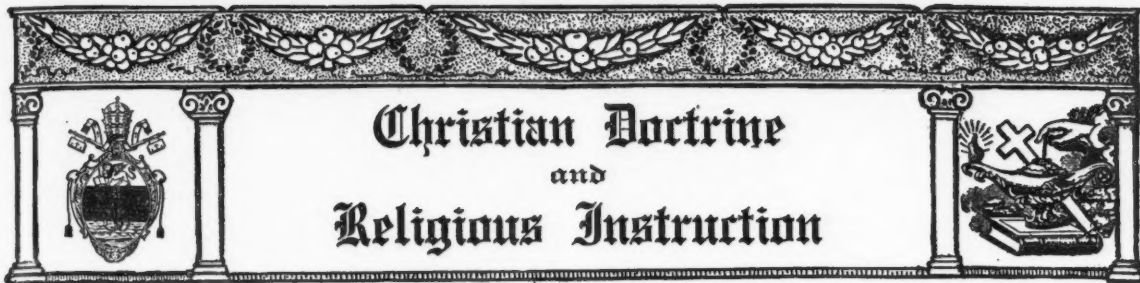
In Cleveland, Ohio, the halls are tinted in a yellow. In rooms with a southern exposure a light tone of green is applied. North rooms have a canary yellow.

In New York City light tints are used, applied without gloss or glaze. Reds and colors tending toward red are never permitted.

French grays and Quaker grays are favorites with the Philadelphia school department.

In Columbus, Ohio, pale terra cotta is used in north rooms, a soft brown in south room, a green in west rooms and a yellow in east rooms.

Simple color schemes are used in St. Louis. A green effect for east and south; a bluff effect for north and west. Corridors are colored without reference to the classrooms.



CHURCH CALENDAR FOR FEBRUARY.

- 1 W Ignatius. Brigid. Ephrem. Sigbert.
 2 T **Candlemas.** Cornelius. Flosculus.
 3 F Blase, B. M. Anschar. Celerinus.
 4 S Andrew Corsini. Joseph a Leonissa.
 5 **Sunday after Epiphany. G. The Wheat and the Cockle.** Matth. 13. Agatha, Philip. Alice, V.
 6 M Titus. Dorothy. Theophilus. Mel.
 7 T Romuald. Richard. Meldan. Tresain.
 8 W John of Matha. Cointha. Denis.
 9 T Cyril of Alex. Erhard. Apollonia, V.
 10 F Scholastica, V. William. Irenaeus.
 11 S Mary of Lourdes. Lazarus. Jonas.
 12 **Septuagesima Sunday. G. The Laborers in the Vineyard.** Matth. 20. Seven Servites. Modestus, Theodora.
 13 M Catherine of Ricci. Maura. Fusca.
 14 T Prayer of Christ. Valentine. Denis.
 15 W Faustin. Jovita. Georgia. Sigfrid.
 16 T Juliana. Junilla. Tanco. Onesimus.
 17 F Fintan. Theodul. Silvin. Luman.
 18 S Simeon. Helladius. Flavian. Silvina.
 19 **Sexagesima Sunday. G. A Sower Went out to Sow.** Luke 8. Conrad. Mansuetus. Barbatius. Gabin.
 20 M Eleutherius. Mildred. Adelaide.
 21 T Passion of Christ. Maximian. Felix.
 22 W Peter's Chair at Antioch. Paschasius.
 23 T Peter Damian. Milburga. Lethard.
 24 F Matthias, Ap. Ethelbert. Sergius.
 25 S Tharasius. Caesarius. Jutus. Herena.
 26 **Quinquagesima Sunday. G. Jesus Cures a Blind Man.** Luke 18. Margaret of Cortona. Nestor, B.
 27 M Leander, B. Baldomer. Bessa, M.
 28 T Theophilus. Romanus. Justus, M.

**LARGE FIRST COMMUNION CLASSES
 AS RESULT OF NEW REGULATIONS.**
 By Father John T. McNicholas, O. P., New York City.

How are all the children of the parish to be prepared for their First Communion between now and Trinity Sunday?

Such is the very serious question demanding the attention of pastors, parents and religious teachers in parochial schools, who have heretofore largely assured the responsibility of the First Communion class.

If the decree "Quam singulari Christus" had not been published, priests and sisters would have given much of their time to the preparation of the regular communion class for 1911. The average age of the children in this class would probably in very many places have been from ten and a half to eleven years. This class is yet to be admitted to its First Holy Communion. There are children of ten years of age who would have made their First Holy Communion in 1912; a third class of children nine years of age who would have made their First Communion in 1913; fourth and fifth classes of children of eight and seven year or less who have begun to reason and who probably would have made their first communion about 1914 and 1915.

Thus for the year 1911 all these children must be admitted to First Communion, and consequently there will be in most parishes four or five times as many children as are had ordinarily for First Holy Communion. Is it not unreasonable to expect that all these children be prepared for First Communion during the coming year?

The decree "Quam singulari" is not a new law; it is merely enforcing the decree of the Fourth Lateran Council and that of the Council of Trent. The Holy See is

merely in a practical way interpreting the terms of those councils—"after coming to the use of reason" (IV. Lateran), "have attained the use of reason" (Trent)—to mean when one "begins to reason, that is, about the seventh year, more or less" ("Quam singulari," Pius X.). Moreover, the Holy Father by this decree pulls up the last traces of the poisonous roots of Jansenism. Thus the receiving of the Eucharistic Bread is a divine law imposed by Christ, and we know now clearly and unmistakably that this law begins to have binding force when one "begins to reason, that is, about seven years, more or less."

The obligation of the decree is one that must be observed under serious sin, and this obligation, resting on the child, falls back on the parents, confessors, teachers and pastors. The Holy Father has imposed the obligation on all Ordinaries that the decree "Quam singulari" be made known by them not only to pastors, but to the faithful, to whom it must be read every year in the vernacular. Cardinal Gennari observes that the decree is not one of counsel, but one of precept, not indeed a precept obliging under venial, but under mortal sin, as the decree itself is one treating of grave matter. The decree has been published in the official publication of the church, "Acta Apostolicae Sedis" (August 15, 1910, Num. 15, p. 577), consequently the decree is now in full force, obliging all who are responsible for children. There is no question whatever of the decree not obliging until the Bishop or Ordinaries communicate it to priests, instructors, etc. Cardinal Gennari again says that if some Ordinaries fail to communicate the decree or delay in doing so, this does not free those who are responsible for children from carrying out the decree, and this obligation begins from the moment that priests, confessors, parents and instructors have learned or heard of the decree. Ordinaries are commanded by the Holy See to communicate the decree, not for its official promulgation, but only to insure its notification to all. (II *Monitore Ecc.*, September, p. 326.)

From the above it seems clear that if a parish have a communion class for the year 1911 five times as large as other years there is an obligation under grave sin to prepare the children if it be possible to do so.

How Parish School Organization Helps.

As the case presents itself in the United States, the Sisters and teachers of our parochial schools and the assistant priests of our parishes will continue to be called on in the future as in the past to do the greatest part of the work of preparing children for their First Holy Communion. It is a matter for which to return thanks to Almighty God that we have such a noble body of organized workers and instructors who are so well qualified to carry out the prescriptions of the decree. With about 50,000 sisters that we have and with our wonderfully organized parochial school system, it will be an easy matter for us to observe immediately the prescriptions of the "Quam singulari." No other country in the world can perhaps observe the decree so easily. A communion class might be organized immediately in all our parochial schools. Supposing only those, or half of those, be admitted who would have made up the regular class of 1911, after two weeks instruction, would certainly know all that the Holy Father now requires as a condition for First Communion. There will be an advantage in having small classes or groups of children to make their First Communion, because in this way the instruction can be more thorough. The sisters, after consulting with the parents of the children, can present the pupils to the confessor, who can allow them to make their First Communion. As Cardinal Gennari puts it, "the pastor, in

this matter of private First Communion, has no right whatever" (ib. p. 318). He may not interfere or prevent it. And so group after group of children may be admitted privately. Parents, sisters and assistant priests, however, will prefer, we think, to have some little ceremony and solemnity. As this is a matter within the pastor's jurisdiction, his permission ought to be asked; and thus some solemnity may be added to the ceremony of First Communion, even if the children receive the Holy Eucharist for the first time on a week-day, before school. Our pastors will be happy to grant such permissions, by which we may have several general First Communions until all our children down to seven years are admitted to First Communion before next Trinity Sunday. It would seem less comfortable to the decree for our assistant priests, in their anxiety as confessors to comply as soon as possible with the prescriptions of the "Quam singulari," to admit all our children privately to their First Communion, unless pastors positively refuse to permit any ceremony approaching the solemnity we are accustomed to when children make their First Communion.

The first very solemn general communion in 1911 might be for the children of seven years, more or less. To this general communion all the children who have made their First Communion from now on should be invited. Such a system in admitting our children in small groups seems preferable in the opinion of many whom the writer has consulted, rather than attempting to prepare before Trinity Sunday in one general class all our children, whose ages will range from seven to twelve years.

If pastors and confessors and parents and sisters prefer to have only one large general communion class for the year 1911, they must find it feasible to make five divisions in this class. The first division would be made up of children of seven years, more or less, with its own teachers; the second division would be made up of children of eight years, more or less, with its teacher, and so of the other divisions. It makes little difference what plan or system be followed, provided all the children of the parish who have begun to reason make their First Communion before Trinity Sunday. Circumstances and locality will enable pastors and priests to determine the best method to observe the "Quam Singulari." This will be especially true of public school children.

The work of preparing all our children from seven to twelve years for their First Communion between now and Trinity Sunday is great, indeed, but not too great for the obedience, activity, zeal and charity of parents, sisters, brothers, assistant priests and pastors in the United States.

EXPLANATION OF HOLY COMMUNION.

(Lessons as Given in Catholic Schools of England.)

Definition.—1. The Sacrament of the Holy Eucharist is the true Body and Blood of Jesus Christ, together with His Soul and Divinity, under the appearances of bread and wine. 2. Bread and wine nourish the body, and the appearance of bread and wine are intended to show the nourishment of the soul. 3. The two appearances of bread and wine make only one sacrament.

4. The Holy Eucharist has several names—1, Holy Eucharist; 2, Blessed Sacrament or Holy Sacrament; 3, Holy Communion; 4, Sacred Host; 5, Holy Viaticum, &c.

(1) Holy Eucharist. 5. This sacrament received the name of Eucharist or Thanksgiving, because at its institution our Lord gave thanks to His Heavenly Father for it; 6, also because it is the chief act by which we praise and thank Almighty God. 7. For when our prayers and thanksgivings are made in union with Jesus in the Eucharist, they acquire an infinite value, which they have not of themselves.

(2) Blessed Sacrament or Holy Sacrament. 8. The Holy Eucharist is called the Blessed Sacrament or the Holy Sacrament to distinguish it above the other sacraments. 9. It is the most excellent of the sacraments, because it gives us Jesus Christ Himself. 10. It is the holiest, because it contains the God of all holiness.

(3) Holy Communion. 11. The Holy Eucharist is called the Blessed Sacrament or the Holy Sacrament to distinguish it above the other sacraments. 9. It is the most excellent of the sacraments, because it gives us Jesus Christ Himself. 10. It is the holiest, because it contains the God of all holiness.

(3) Holy Communion. 11. The Holy Eucharist is

Holy Communion when we receive it as food for our souls. 12. The word Communion means, joining two or more things so as to make only one. 13. When we receive Holy Communion our divine Lord joins Himself to us most closely. 14. A union is made between God and our soul; we become one with Him—He in us and we in Him.

(4) Sacred Host. 15. The Holy Eucharist is also called the Sacred Host. 16. Host means Victim, and in this sacrament Jesus Christ is the Victim who offers Himself continually for us.

(5) Holy Viaticum. 17. Holy Communion is called Holy Viaticum when it is given to persons in danger of death by sickness. 18. Viaticum means food for a journey, and Holy Viaticum is the Food which strengthens the soul in her last journey.

19. The Holy Eucharist differs from the other sacraments in that it is a permanent or lasting sacrament. 20. The other six sacraments are finished at once, as soon as they are given; 21, in Baptism for example, after the water is poured and the words said, although the effects of the sacrament remain in the soul, the sacrament itself is over. 22. This is not the case with the Holy Eucharist. Our Lord remains in the sacrament as long as the appearances exist. He is always present in the most Holy Sacrament of the Altar.

Dogmas of Faith.—23. There are three chief dogmas of faith on the mystery of the Holy Eucharist—1, The Real Presence; 2, Transubstantiation; 3, Each species is a true sacrament, and under each species Christ is received whole and entire.

24. I. THE REAL PRESENCE. 25. By the Real Presence we mean that the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, are contained truly, really, and substantially, in the sacrament of the most Holy Eucharist, under the appearances of bread and wine.

(a) The Body and Blood, the Soul and Divinity. Body and Blood. 26. The Body and Blood of Christ in the Holy Eucharist are the very same Body and Blood that were in the stable at Bethlehem; the very same that were on the Cross; the very same that are now in Heaven.

Soul. 27. The Soul of Christ is with His Body and Blood, because Christ's Body is a living Body, and a living Body must have the soul with it, otherwise it would be dead.

Divinity. 28. The Divinity is joined to Christ's Body, to Christ's Blood, and to Christ's Soul. 29. The Divinity or the Divine nature is the nature of God. 30. The human nature is the nature of man. 31. The Hypostatic Union is the union of the nature of God and the nature of man in the one Person of God the Son; this union took place at the Incarnation. 32. The two natures once united will never be separate again; Jesus Christ will always be both God and Man.

(b) Truly, Really, and Substantially.

Truly. 33. The Body, Blood, Soul and Divinity of Christ are contained truly in the Holy Eucharist because Jesus Christ is there in very truth. 34. The Blessed Sacrament is not a figure like the figure we see on a Crucifix; nor a likeness, or something to make us think of Christ—it is Jesus Christ Himself, His true Flesh and Blood.

Really. 35. The Body, Blood, Soul, and Divinity of Christ are contained really in the Holy Eucharist, because what is on the altar after the Consecration is itself the Body of Christ. 36. Both before it is received, and, as long as the appearances remain, after it is received, it is the very Body of Christ that was crucified and died for us.

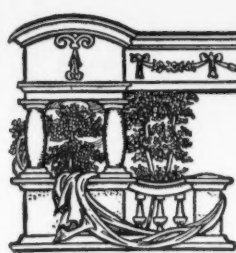
Substantially. 37. The Body, Blood, Soul, and Divinity of Christ are contained substantially in the Holy Eucharist; 38. because in this sacrament Christ not only gives us His power and grace as in the other sacraments, but He gives us Himself in the whole substance—all that goes to make up His Body and Blood is in the sacrament.

(c) Under the Appearances of Bread and Wine.

Appearances. 39. The difference between our Lord in Heaven and our Lord in the Blessed Sacrament is in the way in which He appears to us. 40. In Heaven He appears like Himself, with a Body like ours, although glorified; 41, in the Blessed Sacrament He appears like bread and wine, that is, the Blessed Sacrament feels, tastes, and looks like bread and wine.

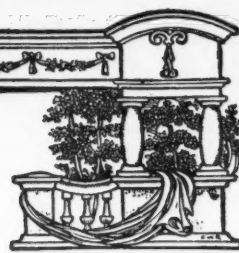
No real bread or wine there. 42. There is no real bread

(Continued on page 342)



Elementary Education and The Times

By Rev. P. R. McDevitt, Supt. Catholic Schools,
Philadelphia.



There is a widespread belief—whether based on truth or not does not here call for comment—that the elementary schools of the country, both public and private, are not fulfilling the mission for which they were established. It is said that they fail to impart to the child a proper training in the fundamental branches of an ordinary education; that they lose time on non-essentials, on fads and fancies; that they do not prepare a child for his future career; that they rest upon a theoretical and impractical basis; that they look to the benefit of the few who enter High School and ignore the interests of the many who do not go beyond the elementary grades; that they show results ill-proportioned to the vast expenditure of time and money.

Fast upon this severe arraignment, there follow, as might be expected, proposals for remedying the radical defects. Some demand a complete reorganization of the elementary school, and a curriculum more practical in character and better suited to present social, economic, and industrial conditions. This new curriculum would be so formed as to bring into the first six years of school life the most potent forces of education and would be directed more to the service of the ninety or ninety-five per cent of the children who never enter a secondary school, rather than to the small percentage who do. Coincident with these demands, and as an outcome of them, is the plea for another class of schools—the industrial, the trade, and the vocational school.

Those who are guiding the educational life of the nation are not insensible to the urgent demands for a change in the efficiency and character of the elementary school, and for the establishment of schools adapted to the industrial needs of our vast population. They recognize, however, that the solution of the problems created by the present educational system is by no means easy. Having in mind the possible modification and development of the school of the future, one of the foremost educators in the United States has given expression to the following, which deserves thoughtful consideration because of its wisdom and conservatism:

Education and Vocational Teaching.

"In an almost revolutionary reaction from an educational system in which so-called culture was made the chief and almost the sole aim of education, under which universal education meant the same sort of education for all sorts of people, it is not unnatural that there should be an over-emphasis of the utilitarian, the vocational, the adaptation of education to the environment and the individuality of every sort of child. In swinging from one extreme that produced men with an education without a vocation, we must not swing to the other extreme that will produce men with a vocation without an education.

"I agree with those who hold that it would be a fatal blunder to permit in our system of American education the establishment and the maintenance of entirely separate systems of vocational or trade schools. There is no place for peasant schools, for separate schools, for special classes of any sort, in a democracy. Such a separation of the purely cultural from the purely practical or vocational in our American system of education would inevitably increase social cleavage along vocational lines, would be uneconomic in effort, time and money, would prove a disintegrating force, tending to destroy the unity of education and the homogeneity of our population.

"You cannot elevate work unless you elevate the worker. You cannot elevate the worker unless you include in the scheme of his education not only special training for skill but also general training for manhood. For the elevation of the industrial masses to their proper social and civic plane in a democracy, you must send into the industries men trained not only to do skillful work, but educated also to think, to dream, to feel, to love, to lead, to lift. You cannot measure the greatest worth of a man

in our democracy by the money-mad world's tapeline of dollars and cents."

Need of Higher Efficiency Among Teachers.

The changes which in this regard must inevitably result from the concentrated action of educators throughout the country will affect directly and indirectly our parish-school system. In this year's report I have deemed it wise to dwell not upon the need of a new or simplified curriculum, nor the possibility of opening trade schools or industrial schools, but upon the absolute necessity of bringing our teaching body to a still higher state of efficiency.

It may be conceded that dissatisfaction with the work of the schools is justified; that a readjustment of the present course of study is necessary to put it in accord with the requirements of modern life. It may also be granted that complete success will no more attend a simplified and carefully planned than a complex, ill-adapted course, unless the teachers are trained in the right methods of imparting knowledge, and are fitted to form the moral and intellectual life of the child; for it is the teacher alone who can give soul and strength to the lifeless word. How this efficiency is to be secured to the teacher does not enter into the scope of this report; my purpose is rather to speak briefly, of three agencies which must concur in the making of the successful teacher.

There are three primary agencies whose duty it is to provide our Parish Schools with trained and efficient teachers. The first agency is the Motherhouse of the religious teaching community. The Motherhouse bears the heaviest burden of this highly responsible work; it must make its members first religious and then teachers. However careful a teaching community may be about the first duty, it cannot succeed without a keen sense of its responsibility as to the second; for to send insufficiently prepared teachers into the class-room is to introduce into the community's organism elements which will gradually destroy both its intellectual and religious life.

The Work of the Local Superior.

The second formative power in providing a well-trained teaching body is the local superior of the Parish School. On the local superior depends largely the success of the school, the character of the work done in it, the attitude of parents towards it, the harmonious relations between the pastor and the teaching corps. The local superior should be spiritually minded and exact in the observance of her rule. The relaxation of the safeguards of the religious life brings into danger one of the most potent influences in the formation of the religious character of the children of our schools. In addition she should have knowledge and pedagogical skill, since she must direct her subjects, both as religious and as teachers, and she should be able to command their respect by her personal character and fitness. She should develop the untrained inexperienced teachers.

Rarely does it happen that the young teacher comes into the Parish School so well equipped that immediate success attends her teaching. The work of training in the Motherhouse is largely theoretical and only partially and slightly practical. Hence there is need of intelligent supervision by the local superior in order that the young enthusiastic but untrained beginner may become a thorough, efficient and well-balanced teacher. The local superior should be the head and directress of all the work under her charge. To select for the position of the local superior one who is a good religious, but poorly equipped for school supervision, and to supplement her work by making a class teacher responsible for the conduct and educational progress of the school, is a compromise that fails to achieve its purpose.

Opportunities of Community Inspectors.

The third factor in the progress of our schools is the inspector, who is charged with the active and constant

supervision of the schools in care of her community. It is impossible to estimate the uplifting and stimulating influence of a competent community inspector. To render her work effective, she should possess character, judgment, tact, and broad as well as technical knowledge of school matters. If well fitted for her duties, she will command the respect and confidence of the teaching body. She can be invaluable in the training of the teachers: First, by the advice and assistance she can give to the individual teacher; secondly, by the intelligent information she can send to the Motherhouse relative to the success or the failure of certain methods of teaching. She can enable the Motherhouse to know accurately the conditions prevailing in different schools; the report of the local superior are not always the safest guides for the formation of a true judgment of the work of a school. A community inspector, her wider vision and dispassionate attitude, will note many things that can escape the observation of the local superior, whose views may sometimes become narrowed or affected by self-interest.

The inspector should bring to her community all that is new, progressive, and helpful in educational methods. She can by broader sympathy, keener perception of needs and more extensive field of observation correct or avert the evils which arise from the tenacious adherence to ways and methods consecrated by tradition, yet antiquated and ineffective.

But if the inspector is to be this vital factor in the formation and development of the teaching force of our schools, she cannot permit her work of supervision to consist merely in the giving of tests, either oral or written, to children, and in tabulating the results thus obtained as a basis for her estimate of a school's success or failure. Supervision of such a character demands a maximum of effort and produces a minimum of result. The time and energy thus wasted should be expended in strengthening, training, and encouraging the teachers; for in the long run the competent teacher is the only efficient cause of satisfactory work.

Hygienic Conditions Must Prevail in Schools.

On the other hand, if there must be an adequate preparation of teachers on the part of the teaching religious communities, it should be met with just and reasonable conditions in the schools. Overcrowded classes and badly constructed and poorly ventilated school buildings exhaust the vitality of teachers, neutralize their efficiency, and render fruitless even the most earnest and energetic efforts. Inseparably associated with the factors already mentioned is the consideration of the child's physical well-being, especially in the congested centres of population. The interrelation of the moral, intellectual, and physical life of the child demands the development of each. Too commonly the physical life is forgotten or is left to haphazard and unsystematic treatment. The evil of this neglect is accentuated in large cities because of the failure of the civic authorities to provide parks and playgrounds sufficient for games and recreation purposes.

In the rural districts and smaller towns, where the woods and fields are within easy reach, the child pupil has opportunity for the exercises that develop a healthy mind and body. In the large centres of population, the child must turn to the street to indulge those play instincts which are such a vital element in the formation of his moral character and the preservation of his bodily health.

While the city authorities should, of their own initiative, afford children sufficient means of recreation, it too often happens that the public sense of responsibility in this matter needs to be quickened by a strong and persistent urging on the part of private citizens. Pastors and people should manifest a personal interest in seconding every public and private movement to provide children with adequate facilities for play. Moreover, provision should be made in each school for ample recreation and exercise. The teachers, too, should look upon it as a duty to give intelligent and systematic direction to the games and physical exercises of the children.

Simple and plain instruction on hygiene should be given in the schools; and since medical care given early in life will do much to save children from the disastrous consequences which arise from the neglect to provide treatment before diseases become chronic and incurable, the attention of parents should be called to defects in the child's hearing and sight.

EXPLANATION OF HOLY COMMUNION

(Continued from page 240)

or wine there after the Consecration, for our Lord has entirely changed it into His real Body and Blood. 43. But the Holy Eucharist keeps the appearances of bread and wine that it may still look like food, because our Lord wishes us to receive Him as food for our souls.

44. II. TRANSUBSTANTIATION. 45. Transubstantiation is the changing of one substance into another substance. 46. The things around us are made up of substance and accidents. 47. The substance is what makes the thing to be what it really is. 48. The accidents are its outward qualities. 49. We can change the accidents but we cannot change the substance. 50. For example, we can paint and cut a piece of wood and change its accidents of colour and shape; 51, but all the while the real part of the wood or the substance remains as it was—the wood will be wood to the very end. 52. God alone can transubstantiate or change one substance into another, (thus our Lord changed water into wine at the marriage feast) because He is Almighty. 53. God is called "Almighty" because He can do all things: "With God all things are possible." (Matt. XIX. 26.)

Transubstantiation in the Mass. 54. Transubstantiation in the Mass means that the whole substance of the bread is changed into the substance of the Body of Christ, and the whole substance of the wine into the substance of the Blood of Christ, only the species or accidents of bread and wine remaining. 55. Just as God has power to cause the wheat and grapes to grow from which the bread and wine are made, He has also equal power to change these substances of bread and wine into other substances of a different kind. 56. When He does this at the Consecration of the Mass the act of changing is Transubstantiation.

57. III. EACH SPECIES IS A TRUE SACRAMENT, and under each species Christ is received whole and entire. 58. Christ is received whole and entire under the species of bread, and He is also received whole and entire under the species of wine. 59. Each species is a true sacrament; each contains the whole of our Lord. 60. By the actual words of Consecration, "This is My Body," said over the bread, and "This is My Blood," said over the wine, the Body of Christ takes the place of the bread, and the Blood of Christ takes the place of the wine. 61. But our Lord's Body being now risen and glorified Body it can never again be changed, or divided, or suffer, or die. "Christ, being risen from the dead dieth now no more." (Rom. VI. 9.)

62. So that where there seems but a part of Christ there must be the whole. 63. Although we might think from the words of Consecration that only the Body of Christ or the Blood of Christ is present, the whole of Christ is nevertheless there. 64. The Flesh and the Blood and the Soul of our Lord are never separated, and they are all united to the divine Person of God the Son; 65, therefore under each species, that is under the species of bread and under the species of wine, there are really present the Body and Blood, the Soul and the Divinity of Jesus Christ. 66. Even if the priest should break or divide the Sacred Host, as he often does for dying people who cannot swallow, the whole sacrament would be in each particle.

67. Communion Under One Kind. Formerly the faithful in general received Communion under both kinds, but afterwards the Church permitted it to be given under one kind only. 68. The priest must receive under both species when he says Mass. 69. The chief reasons for the Church allowing Communion only under one kind are: 1. From a holy fear lest the chalice should be spilled. 2. To enable priests to give Communion everywhere. 3. To silence those heretics, who denied the teaching of the Church, that Christ is present whole and entire under either kind alone.

(To Be Continued in Next Issue.)

ST. PATRICK'S DAY: Does your school celebrate St. Patrick's Day? If so, you want for your program "The Genius and Character of the Irish People," by Sister M. Borromeo, O. S. D. This play, together with five other entertainment numbers, will be sent for 30 cents. Or two copies of the book containing all six sketches, for 50 cents. Remit to The Catholic School Journal Co., P. O. Box 818, Milwaukee, Wis.

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The Catholic School Journal
Studies of Noted Paintings
 Miss Elsie May Smith

**CAT AND KITTENS AT PLAY—
 JULIUS ADAM**

Playful cats and kittens have a charm for little children that puts them in a class by themselves. They are pets

whose winning, pretty ways make a strong appeal to the interest and affection of their little owners and friends. This feeling, so natural on the part of normal children, should be cultivated. A picture like Adam's "Cat and Kittens at Play" is so attractive, and, at the same time, so perfectly natural and true to cat nature, that it makes an ideal study. Placing such a picture as this before children while drawing their attention to the pleasing features and characteristics of these kittens and their

mother, should touch a responsive chord in every heart. There is the serious old tabby who had been resting peacefully on the soft hay taking a nap, as cats are so fond of doing. We judge that this has been the case by the position and attitude of her hind legs. Then her foolish little kittens decided that she had been resting long enough, and it was time to wake up and play with them, so they aroused her from her nap with their mischievous pranks. Her rumpled fur and tail tell us that she has been disturbed. She has thrown her paw over one kitten and is looking into its face with serious, questioning eyes as much as to say: "Now Puss, is that the way to treat your mother?" Notice carefully her wonderful big eyes and puss's downcast head. Another kitten is getting ready to jump over her body. With its head between its two front paws on its mother's back, buried in her rumpled beautiful fur, it seems just ready for the leap. Its eyes are fastened on the kitten encircled by mother's leg. That might be a good place to drop, but again it might not, for then perhaps both mother and kitten would get even with her. There is something wonderfully attractive in those large eager eyes with their intent look, almost human in their fixed, earnest expression. Notice the beauty of its head, and the graceful pose of all three of these figures. Together they make a beautiful group, harmonious and artistic. Notice how well balanced it is, the mother's out-stretched paw in front balancing with her extended tail, and the kitten on her back balancing with the one she holds with her bended leg. Tabby's fur is very light while the kittens' fur is dark, with here and there a light spot. Notice, however, that tabby's head is mostly covered with dark fur, with a white triangular spot above her eyes, and white around her mouth. Beyond this group we see two kittens playing with one another. One is lying on its back with its paws digging at the other's chest. Notice the other's half-closed eyes and sleepy look. It does not seem to object to such treatment, but holds back its head without a sign of protest. From the

hay and the rude stone floor we judge that the kittens and their mother are in an outbuilding of some kind.

QUESTIONS FOR STUDY

How many cats are there in this picture? Where are they?

Why do you think so. On what are they lying?

What do you think the mother has been doing? Why do you think so? Who disturbed her nap?

How can we tell that she was disturbed?

Why did the kittens wake her up?

Does she seem angry with them for waking her?

What has she done with one kitten to stop its playfulness?

What is the look in her eyes? What does she seem to say to the kitten? Why do you think so?

How does the

kitten seem to take her questioning look?

What do you think the kitten on her back is about to do?

What look do you see in her eyes? Do you feel that you would be fond of such a kitten? Do you think that it is a pretty kitten?

What would you call these three cats considered together? What kind of a group do they make? Do you think they make a beautiful group?

Is it well balanced? Why?

Is the cats' fur dark or light? Which have the most dark fur? Which the most light?

What are the two kittens behind the main group doing? Do they seem to enjoy their play?

Do you think this picture is natural? Is it true to cat nature?

Do you think the artist was well acquainted with cats? Had he made a careful study of them? Do you think he painted these from nature or from imagination? Do you think he was in sympathy with their playful ways?

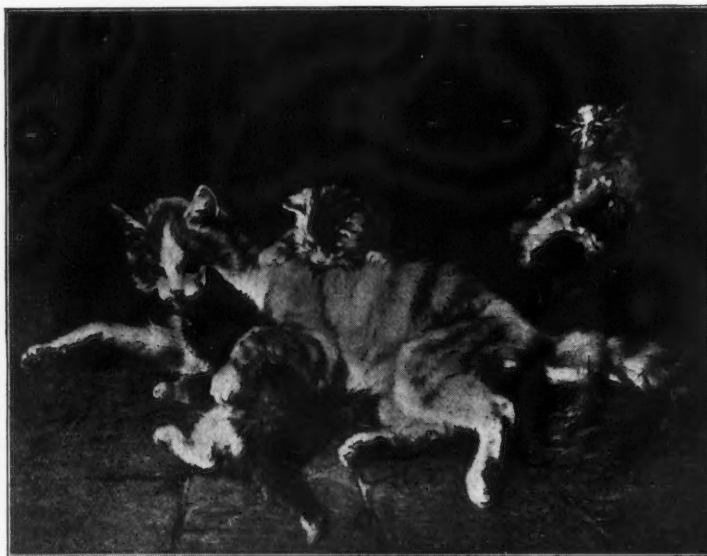
Has he made an attractive picture? Would you like to have such cats as these for pets?

Have you any pet cats?

THE ARTIST

Julius Adam, a modern German painter, was born in Munich, in 1852. He inherited his talent and tastes from his father, Albrecht Adam, who was a famous painter of battle scenes. Julius studied under the artist Diez, and became an animal painter preferring to devote himself to the painting of cows, sheep, dogs and cats. He became very famous as a painter of cats and kittens. No other member of the celebrated family of artists to which he belonged, was such a specialist in cats. In his work he always shows the comical and playful characteristics of these household pets. In the main, however, his household animals are very philosophical. They are usually connected in larger or smaller groups, and are painted

(Continued on page 348.)



Cat and Kittens at Play—Julius Adam.

February Memory Thoughts

Collected by Miss Martha Persis Smith, Kansas City, Mo.

PATRIOTISM, HONESTY

Will the dark days never be over?
Will the winter never go?
Must the buttercups and the daisies
Be always hid by the snow?
Ah, lend me your little ear, love,
Hark! 'Tis a wonderful thing,
The weariest month of the year, love
Is shortest and nearest the spring.

God bless our native land!
Firm may she ever stand
Thro' storm and night.
When the wild tempests rave,
Ruler of wind and wave,
Do thou our country save
By Thy great might.

—Rev. J. S. Dwight.

Sail on, sail on, O ship of state!
Sail on, O Union strong and great!
Humanity with all its fears,
With all the hopes of future years
Is hanging breathless on thy fate.
We know what Master laid thy keel
What workmen wrought thy ribs of steel,
Who made each mast, and sail, and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat
Were forged the anchors of thy hope!
Fear not each sudden sound and shock—
'Tis of the wave and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale!
In spite of rock and tempest roar,
In spite of false lights on the shore,
Sail on nor fear to breast the sea!
Our hearts, our hopes are all with thee.
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee, are all with thee.

—Henry W. Longfellow.

The greatest gift a hero leaves his race, is to have been
a hero.

Wearing the white flower of a blameless life.

—Tennyson

Truth forever on the scaffold;
Wrong forever on the throne;
But that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own.

—James Russell Lowell.

Nolan's Speech

For your country, boy, and for that flag, never dream
a dream but of serving her as she bids you, tho' the service
carry you thro' a thousand terrors. No matter
what happens to you no matter who flatters you, or who
abuses you, never look at another flag, never let a night
pass but you pray God to bless that flag.

—Edward Everett Hale.

Hats off!

Along the streets there comes
A blare of bugles, a ruffle of drums
A flash of color beneath the sky

Hats off!

The flag is passing by.

Blue and crimson and white it shines,
Over the steel-tipped, ordered lines.

Hats off!

The colors before us fly;
But more than the flag is passing by.

Sea-fights and land-fights, grim and great,
Fought to make and save the State;
Wearied marches and sinking ships;
Cheers of victory on dying lips.

Days of plenty and years of peace
March of a strong land's swift increase;
Equal justice, right and law
Stately honor and reverend awe.

Sign of a nation great and strong
Toward her people from foreign wrong;
Pride and glory and honor,—all
Live in the colors to stand or fall.

Hats off!

Along the street there comes
A blare of bugles, a ruffle of drums;
And loyal hearts are beating high;

Hats off!

The flag is passing by.

—Henry H. Bennett.

If it is not true do not say it;
If it is not right do not do it.

It is better only sometimes to be right than at all times
to be wrong.—Lincoln.

Hast thou beheld the deep, glad eyes of one
Who has persisted and achieved? Rejoice!
On naught diviner shines the all-seeing sun.
Salute him with free heart and choral voice,
Midst flippant, feeble crowds of spectres wan,
The bold significant, successful man.

—Emma Lazarus.

A thousand unrecorded patriots helped to make Wash-
ington; a thousand lovers of liberty contributed to Lin-
coln.—Phillips Brooks.

Self Reliance

Weary of myself and sick of asking
What I am and what I ought to be,
On this vessel's prow I stand,
Which bears me forwards, forwards
O'er the star-lit sea;
And a look of passionate desire
O'er the sea and to the stars I send,
Ye who from my childhood up have calmed me,
Calm me now! compose me to the end!
Ah, once more I cry, ye stars, ye waters
On my heart your mighty charm renew,
Still, still let me as I gaze upon you,
Feel my soul becoming vast like you!

From the intense, clear star-sown vault of heaven.
O'er the lit sea's unquiet way,
Through the rustling night air came the answer,
"Wouldst thou be as these are live as they,
Unaffrighted by the silence round them,
Undistracted by the sights they see,
These demand not that the things without them
Yield them love, amusement, sympathy;
But with joy the stars perform their shining
And the sea its long moon-silvered roll;
For self-poise they strive nor pine with noting,
All the fevers of a differing soul."

O air-born voice, long since severely clear,
A cry like thine in mine own heart, I hear,
"Resolve to be thyself and know that he,
Who finds himself loses his misery."

—Matthew Arnold.

The Teacher and the School

By J. F. Thomas, Detroit, Mich.

Failure of attention is the cause of an enormous waste in American schools. I say American because returned travelers report a condition in German schools that our schools as a whole do not even remotely approach. Inattention and dawdling are said to be unknown in those happy institutions of learning. Doubtless the reporters exaggerate to get a hearing and perhaps German teachers secure the conditions they get at too great a cost in other directions. But when all allowances are made, the fact remains that flagging attention prevents most of us from getting the results in knowledge, habits and ideals that we ought, in proportion to the time, energy and money expended. Especially is this true of the beginner in teaching.

The remedy lies partly in the right use of incentives. By an incentive is meant any spur to effort that postpones immediate satisfaction for the sake of future good. Incentive is opposed to instinct, but every incentive is, in the last analysis, indirectly based on some instinct. Thus, a pupil who refrains from fussing or from tormenting his neighbor and puts forth the effort necessary to stick to his desk work, is denying the immediate gratification of the play instinct or of the instinct for variety because he is under the pressure of the incentive of the teacher's later approbation or disapproval. So, in after life, he is governed by incentive rather than by instinct who resists the desire to keep pace with his better-off or more improvident friends and neighbors because he wishes to promptly pay or to accumulate a competence.

Incentives are ranked by most writers on school management in an ascending scale, at the bottom of which are prizes and at the top, ideals. That the highest that will affect the child should be used needs no great emphasis here, but it should be noted that it is as poor practice to rely on an incentive that is too far above the pupil's moral plane as to use one below it. The direction in one of the recent books for the stopping of swearing and improper language so far violates this principle as to be ridiculous: "Tell the pupil kindly that it is wrong, explain to him the reasons and if necessary, reprove the parents."

It is unnecessary to enumerate here the usual incentives; variously classified lists can be found in the books. In this article the writer will detail the use of a few effective, but little used, incentives, and will make some comments on others that are more generally used.

In the lowest grades, the reward must be immediate and concrete. For this reason the giving of stars and other symbols works well with the first two or three grades. Some teachers encourage neatness and orderly arrangement by putting a star on each paper that is satisfactory in these respects. On each neat and orderly paper, there would be then the usual mark and a star. These symbols, gummed for sticking, can be had at trifling expense from book-dealers and dealers in kindergarten supplies.

The star idea is sometimes so planned that the pupil gets a 4x4 square of cardboard for his first perfect spelling slip or, when he reaches a given excellence in anything that admits of definite measurement e.g., number combinations, problem solution, writing, poem memorizing, etc. For five perfect spelling slips, etc., he gets a club on his card and so on.

Another variation along this line is to keep a list of pupils' names posted on a large sheet of paper or written on the board. No pupil's name goes on the list until he either orally or on paper can give, for instance, all the addition combinations of the threes in a given time. When he can give the fours, he gets a mark after his name; when he gets five marks, he receives a star and so on.

Care should be exercised in the use of all such incentives, not to discourage or humiliate slow and dull pupils. It is poor practice in using the above described list in-

centive, to write the names of all the pupils in the room on the board before inaugurating the plan, because there is apt to be some name that will receive no honors. For the above reason and, also, in order that stars, lists, "rolls of honor," shall not become the be-all and end-all of effort, such records should not be kept in conspicuous places in the room. Especially should the teacher refrain from commenting much, publicly, on the low records.

Such incentives as those so far described should be connected with tasks within the powers of all the pupils. They should not be used far up in the grades; they should be used in such a way that they are means rather than ends; they should be frequently varied. They should be temporary expedients, but often it is essential that some such devices be used in order that the teacher may not fall into the usual error of over-doing praise as her only incentive. Excessive commendation certainly arrests the pupil's moral independence and growth.

Marks and promotions are often over-emphasized by teachers and supervisors. There is some demand for abandoning these incentives, but few take the arguments against them very seriously. Letters are probably better than figures as marks. Some schools use but two letters as marks, "S," satisfactory and "U," unsatisfactory. The objection to this is that it does not give enough groups and, moreover, "U" plunges a conscientious but slow and dull child into despair. Four letters, "E," "G," "F," "P," each covering ten points on a scale of 100 seem to offer a sensible compromise. A mark for "Improvement" and one for "Industry" should always be included on the report card.

Each pupil should know his own marks, but they should be kept from his mates, unless he shows them himself. Dutton argues that the pupil should not be given his own marks. This is neither psychology nor common sense. The argument that marks and marked papers cause trouble with parents is puerile. Make sure that you are just and then have the tactful courage of your convictions.

Exemptions from examinations, as an incentive, has been greatly overdone. The crying evil in our schools is the meagre results we get in definite, permanent knowledge. This is partly due to our practice of day-to-day teaching of topics rather than of subjects. Examinations of the right sort are valuable incentives for organization of the subject matter as a whole, and it is organization and repetition that make permanent impression. At least, there should be tests at about six week intervals, over the subject matter from the beginning of the study. Of course, this involves some nervous strain, but nervous strain is invariably connected with anything worth doing.

Incentives that appeal to the instinct of emulation, such as the spelling contest, are valuable. Contests can be arranged on the addition combinations, multiplication combinations, speed in arithmetic process work, speed in writing, location in geography, memorizing, and in other lines of effort. It is better to match two divisions of one room, so selected as to equalize ability, or two rooms of approximately equal ability, and then to determine which group wins, rather than to determine winning individuals. Figure which group gets the highest per cent. of correct results. The computation makes a good arithmetic lesson for a suitable grade.

A neglected, but most helpful kind of competition is that of a pupil with his own past record. Save his early work in any line and show him later papers, so that he can note his improvement. Have him go back after a month or two and work a page of the problems that almost mastered him the first time over. In upper grades, the plotting of a curve of results is good.

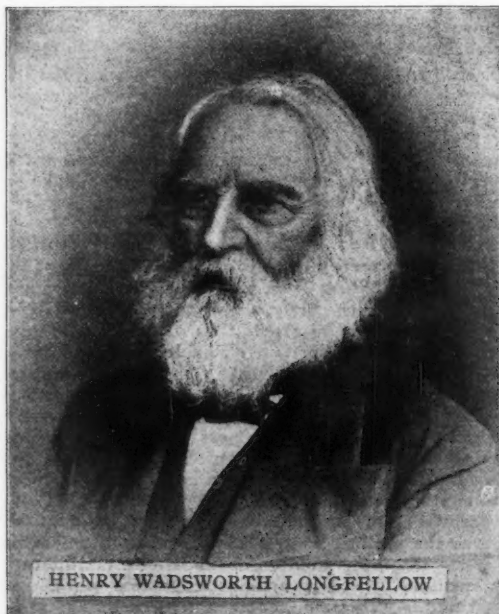
Space forbids further comment and suggestion. In conclusion, let it be said that, the higher the grade, the more remote can be the incentive. In the graduate school, the examination comes at the end of two years. As the pupil progresses from first grade up, ideals ought to be more and more urged as incentives. "It is right" and "you ought" should bring effort. The pupils' work should grow to be their fun.

Authors Your Pupils Should Know

By Elsie May Smith.

HENRY WADSWORTH LONGFELLOW

Portland, Maine, is a city possessing the charm of beautiful scenery. It rises by gentle ascent from Casco Bay and its principal streets are lined with trees. It has been called "The Forest City" and "The beautiful town that is seated by the sea." The stately trees of Deering's Woods form a splendid background. During the opening years of the last century Portland was the scene of stirring incident, being a place of considerable commercial importance with foreign vessels and strange-tongued sailors at its wharves. In this city Henry Wadsworth Longfellow was born, February 27, 1807. He sprang from a sturdy, honorable New England family whose founder came to Massachusetts toward the close of the seventeenth century. The poet's father, Stephen Longfellow, a graduate of Harvard with Dr. Channing, Judge Story and other noted men as



HENRY WADSWORTH LONGFELLOW

classmates, was a prominent lawyer in Portland, at one time a member of congress. He was highly honored for his ability, integrity and purity of life. The poet inherited the disposition and manners of his father who has been further described as a man "free from everything offensive to good taste or good feeling." Mrs. Longfellow was very beautiful, both in person and character, with a fondness for music and poetry. She was a descendent of John Alden and Priscilla Mullen, whom the poet has immortalized in "The Courtship of Miles Standish," a poem whose theme was thus doubly interesting to him.

In Portland with its wooden houses, shaded streets and glorious seacoast whose waters dashed almost to the doorways, the poet passed his childhood years. In the war of 1812 defensive works were erected on the shore. It was a naval combat off the coast between the British brig Boxer and the United States brig Enterprise, in which the latter was successful, altho both captains were killed, which is reflected in Longfellow's poem of "My

Lost Youth." The two captains were buried side by side in the cemetery at Portland, while the whole town met to do honor to their memory. Portions of the poem follow:

"Often I think of the beautiful town
That is seated by the sea
Often in thought go up and down
The pleasant streets of that dear old town,
And my youth comes back to me.
And a verse of a Lapland song
Is haunting my memory still:
'A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts.'"

I remember the black wharves and the slips,
And the sea-tides tossing free;
And Spanish sailors with bearded lips,
And the beauty and mystery of the ships,
And the magic of the sea.
And the voice of that wayward song
Is singing and saying still:
'A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts.'"

I remember the sea-fight far away,
How it thundered o'er the tide!
And the dead captains, as they lay
In their graves, o'erlooking the tranquil bay,
Where they in battle died.

I remember the gleams and glooms that dart
Across the school-boy's brain;
The song and the silence in the heart,
That in part are prophecies, and in part
Are longings wild and vain.
And the voice of that fitful song
Sings on, and is never still:
'A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts.'"

The boy Longfellow attended the village school and in summer might have been seen lying under a great apple tree in the home garden pouring over some favorite book such as "Robinson Crusoe," "The Arabian Nights," "Don Quixote" or Irving's "Sketch-Book." In summer he would play ball, and skate in winter. Twice every Sunday he went to church and after the service returned home to look at the curious pictures in the family bible, and hear his mother tell the stories of David and Jonathan and Joseph. In his school boy days Longfellow published his first bit of verse. The story of a famous fight which took place on the shores of a small lake called Lovell's Pond, between Lovell and the Indians, made a deep impression upon him. His feeling of admiration was voiced in four stanzas which he carried to the letterbox of the "Portland Gazette." A few days later he watched his father as he read the paper before the fire. When he dropped the paper and left the room, the boy and his sister, who knew the secret, scanned it hastily. The poem was printed in "The Poet's Corner" of the "Gazette" and Longfellow was so happy that he spent the rest of the day largely in reading and re-reading it. The verses were stiff and lacking in originality, but their author began to write more, with renewed vigor, as well as epigrams, essays and even tragedies. These had no literary value, but served as practice to develop the growing powers of the gifted boy.

Longfellow remained in Portland until his sixteenth year, when he entered Bowdoin College as a sophomore. He was courteous in his manners, refined in his tastes and studious in his habits. A classmate described him, years later, as "an agreeable companion, kindly and social in his manner, rendering himself dear to his associates by his disposition and deportment." He took very high rank in a large and able class. His strong literary bent was apparent in the production of a number of poems of marked excellence, a few of which have been preserved in his "Complete Poetical Works." In these the influence of Bryant is clearly perceptible. His taste for a literary career developed early. When seventeen years old he wrote to his father: "The fact is, I most eagerly aspire after future eminence in literature; my whole soul burns most ardently for it. . . . Whether nature has given me any capacity for knowledge or not, she has, at any rate, given me a very strong predilection for literary pursuits; and I am almost confident in believing that, if I can ever rise in the world, it must be by the exercise of my talent in the wide field of literature." After his graduation in 1825, in the same class

with Hawthorne, he began the study of law in his father's office, but it was distasteful to him. His father was anxious that he should follow in his steps in the choice of a profession, but soon the opportunity to enter his own line of work came in an invitation given him by his alma mater. His linguistic ability had attracted attention while in college; accordingly, when the department of modern languages was established at Bowdoin, he was elected professor with a leave of absence for study and travel abroad. He sailed for Europe in 1826, and spent the next three years in France, Germany, Italy, Spain, Holland and England. He became familiar with the scenery, customs, language and literature of these



The Craigie House, Cambridge, Mass.

countries. The charm of old peasant love-songs and roundels, heard for centuries among the lower classes in Spain, France and Italy, echoed in his heart and found itself anew in spirited translations, transcribed by his facile pen. "Spring," from the French of Charles D'Orleans, is a beautiful picture of winter vanishing before the coming of her gentler sister:

"Gentle Spring! in sunshine clad,
Well dost thou thy power display!
For winter maketh the light heart sad,
And thou, thou makest the sad heart gay.
He sees thee, and calls to his gloomy train,
The sleet, and the snow, and the wind, and the rain;
And they shrink away, and they flee in fear,
When thy merry step draws near.
Winter giveth the fields and the trees, so old,
Their beards of icicles and snow;
And the rain, it raineth so fast and cold,
We must cower over the embers low;
And, snugly housed from the wind and weather,
Mope like birds that are changing feather.
But the storm retires, and the sky grows clear,
When thy merry step draws near."

One of Longfellow's pleasures while abroad was meeting Irving in Spain. The author of the "Sketch-Book" for whom he cherished a warm feeling thru life and the charm of whose book never disappeared for him, was then engaged in writing his "Life of Columbus." Upon his return to America, Longfellow taught five years at Bowdoin with great success. He wrote a prose work called "Outre Mer," descriptive of his travels. It consists of a series of pleasant sketches told in a manner similar to that used by Irving in the "Sketch-Book." About two years after his return from abroad, the poet married Mary Storer Potter of Portland. She was both beautiful and cultured. In 1834 he was asked to become professor of modern languages at Harvard, and again went to Europe, this time visiting several new countries. He spent nearly six months in Stockholm and Copenhagen, reading the Swedish, Finnish and Danish languages; and then went to Holland. His wife died in Rotterdam in November, 1835. In "Hyperion," his second prose work, he gives a diary of his wanderings abroad, relating his experiences under the guise of the hero. Here is shown the student life of the German youth, the songs they sang, the books they read, and even their favorite inns, while many translations of German poetry increase the charm of the book. It gives a veiled account of his meeting in Switzerland with Miss Fanny Appleton.

After his wife's death, which fell as a cruel blow, terminating their happy life together, he went to Heidelberg, where he met Mr. Bryant for the first time. Mr. Bryant did not remain long in Heidelberg, but Mrs. Bryant and their two daughters were there thru the winter and helped to dispel the loneliness which had settled down upon Longfellow. The following summer was spent in Switzerland and there Longfellow met Miss Appleton. When he returned to America in the fall of 1836, he began his work in Harvard College, devoting to it the next eighteen years of his life. With the sad memories of the past, there came to the lonely teacher and poet happy memories of the delightful companionship he had had with Miss Appleton, beautiful and cultivated, as well as sympathetic in his bereavement. He continued their acquaintance and in 1843 they were married. In Cambridge, the poet lived in the Craigie house, which had once been Washington's headquarters. At the time of Longfellow's marriage, Mr. Appleton purchased it for the newly-married couple and it remained Longfellow's home until his death. During his residence he added much to its attractiveness and it became a beautiful, cozy, home-like place, taking on more associations because of his connection with it. It is a fine old-fashioned house surrounded by trees, and stands on Brattle street, on the way from Harvard University to Mt. Auburn. The room over the study, later the nursery for Longfellow's children, had once been Washington's sleeping room, and was occupied by the poet himself be-



EDITH ALLEGRA ALICE

Used by permission of the Perry Picture Co.

LONGFELLOW'S DAUGHTERS

From my study I see in the lamplight,
Descending the broad hall stair,
Grave Alice, and laughing Allegra,
And Edith with golden hair.

—The Children's Hour.

fore his second marriage. As a teacher, Longfellow sought to introduce his students to the beauty of literature and a desire for literary study and culture. His gracious manners, kindly and sympathetic spirit, brought him hosts of friends both within and without the classroom. He took a prominent place in the group of Cambridge scholars and writers. Some of his early friends were Professor Felton, Hawthorne, and especially Charles Sumner. Later in life were added, Agassiz, Lowell, Holmes, Norton, Dana, Fields, Curtis, Howells, Bayard Taylor, Emerson, Bryant and Whittier, altho

the last three lived so far away they could not be seen often.

The same year that "Hyperion" appeared, Longfellow published a slender volume of poetry called "Voices of the Night." Several of the poems included have remained favorites. Every poem has a personal interest and grew out of his life-experience at the time it was written. "A Psalm of Life" reflects the courage which came to his heart in an effort to shake off the depression of a great sorrow.

"Tell me not, in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things not what they seem.
Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.
Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each tomorrow
Find us farther than today."

The poem was read by ministers to their congregations all over the country and it was sung as a hymn in many churches. It found its way into nearly every newspaper in the United States and was recited in many schools.

"The Reaper and the Flowers" was written, as he said, "with peace in his heart, and not without tears in his eyes."

"There is a Reaper, whose name is Death,
And, with his sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow between.
'Shall I have naught that is fair?' saith he;
'Have naught but the bearded grain?'
Though the breath of these flowers is sweet to me,
I will give them all back again."

And the mother gave, in tears and pain,
The flowers she most did love;
She knew she should find them all again
In the fields of light above."

Another small volume of poems appeared two years later with the title of "Ballads and Other Poems." It revealed the growth of the poet's power and contained such well-known poems as "The Skeleton in Armor," "The Wreck of the Hesperus," "The Village Blacksmith" and "Excelsior." The poet's intention in writing the last named, was to give a series of pictures of the life of a man of genius, persevering against all attempts to thwart his plans, and reaching his goal. Other volumes of poems appeared from time to time, each publication adding some new gems that were eagerly read and admired by an increasingly appreciative public. "The Arsenal at Springfield" might well be read and used as an argument by the lovers of peace today. It voices eloquently the modern idea of the folly of war and the blessedness of peace:

"I hear even now the infinite fierce chorus,
The cries of agony, the endless groan,
Which through the ages that have gone before us
In long reverberations reach our own."

The tumult of each sacked and burning village;
The shout that every prayer for mercy drowns;
The soldiers' revels in the midst of pillage;
The wail of famine in beleaguered towns;
The bursting shell, the gateway wrenched asunder,
The rattling musketry, the clashing blade,
And ever and anon, in tones of thunder,
The diapason of the cannonade.
Is it, O man, with such discordant noises,
With such accursed instruments as these,
Thou drownest Nature's sweet and kindly voices,
And jarrest the celestial harmonies?
Were half the power, that fills the world with terror,
Were half the wealth, bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts:

The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, 'Peace!'

Longfellow's greatest poems are "Evangeline" and "Hiawatha," with a number of shorter poems of great beauty. "Evangeline" is founded on the sad story of the destruction of the Acadian villages by the English. Many families and friends were separated never to meet again. The poem tells the fate of two lovers who were sent away in different ships and never met again until both were old and one dying in a public hospital. In "Hiawatha" the poet gives the legends of some of the Indian tribes who lived on the borders of Lake Superior. Longfellow's great love for children is shown in many poems. The following is taken from the poem called "Children."

"Come to me, O ye children
For I hear you at your play,
Ah! what would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before.
For what are all our contrivings,
And the wisdom of our books,
When compared with your caresses,
And the gladness of your looks?
Ye are better than all the ballads
That ever were sung or said;
For ye are living poems,
And all the rest are dead."

Longfellow had a beautiful home life with his charming wife and his own beautiful happy-hearted children until the great sorrow of Mrs. Longfellow's death came upon him. She was burned to death in July, 1861. From his awful grief, the poet sought relief in translating Dante's "Divina Commedia." His version is the most satisfactory translation of the great Italian we have in English. "The Building of the Ship," another famous poem, is given in part by Miss Martha Persis Smith as one of the memory thoughts for February which appear in this issue.

Longfellow lived a beautiful well-rounded life. Always better than his poems, which were only a reflection of his own rich personality, and never great enough to fully represent him, he gained the respect and love of two generations. He died March 24, 1882.

STUDIES OF NOTED PAINTINGS

(Continued from page 343.)

with such a mastery of color and a refinement of characterization that they are justly famous. Gottfried Mind, a Swiss painter, was so successful in portraying cats that he was called the "Raphael of Cats." However, the excellence of Adam put this much celebrated predecessor deep in the shade.

In 1879, Adam painted a picture called "The May Festival," dealing with the time of the Renaissance and showing a well-built figure. In 1886 he made an attempt, in the style of the genre painters, producing a picture called "Faithful Eckart," which shows lost children being guided through the woods. A picture called "Haute Ecole" (The High School) was exhibited at the World's Columbian Exhibition in Chicago in 1893. It was a picture of beautiful white Persian cats playing with the wool on the spindle of an old-fashioned spinning wheel. The cats are pulling the wool hither and thither, tossing it up in the air, and having a splendid time. The title refers to the mischievous performances of these cats, so adept that they are fittingly considered in "the high school stage" of cat development. The artist depicts faithfully the ease and dignity with which these Persian cats perform their manoeuvres. Adam has earned for himself an honorable place in German art.

AN INVITATION TO THE NEW SAN FRANCISCO JULY 8-14, 1911

San Francisco, Cal., Dec. 15, 1910.

To the Teachers of America:

All California invites you to the New San Francisco in July, 1911, to attend the National Educational Association Convention. The hotel facilities in the rebuilt city will accommodate 60,000 people, and every hotel is pledged not to advance rates. After seeing the marvelous work of a great city rebuilt in four short years, you can make San Francisco the center for Seeing California. Why not plan to attend the Convention—then visit the Yosemite, the various groves of the big trees, the Redwood country, the Tahoe or Shasta resorts, Southern California, the great Canyons of the Sierras or some of the many beach or mountain resorts scattered thruout our Wonderland? If you are interested in Industrial California, we shall be glad to show you our orange groves, our orchards, our vineyards, our great wheat ranches, our gold mines and our forests. Why not make definite plans now for a real vacation in California?

Yours for San Francisco and California,

(Signed by the State Supt., the Mayor of San Francisco and many leading educators of the state.)

Stories for Reproduction in Primary Grades

By Hope M. Mowbray, Rice Lake, Wis.

ROBERT'S WISH

Robert was only six years old. He wished he were older. He wanted to be a soldier when he grew up. He wished he might be a general like George Washington. He knew that Washington was made general because he was a very brave man. "I don't see how I can be brave," said Robert. "There isn't anything to be brave about when you're only six years old." "One cannot tell," said his mother. "If you wish to be brave, you will surely have a chance to be; sometimes small boys can do very brave deeds."

ROBERT'S OPPORTUNITY

One day Robert had planned to go coasting after school. All the boys were going, he said. His mother said she was glad he could go. "Coasting is good for boys," she said. Robert hurried home after school to get his sled. His mother met him at the door. "Robert," she said, "I have to go to see Mrs. Gray; she is very ill. I am sorry to have to ask you to stay with baby." Robert felt a queer lump in his throat. He could not speak for a moment. The boys who were waiting outside for him called: "Hurry up, Bob!" Robert turned slowly to the door. "I can't go," he called. "Don't wait for me." He hung up his cap and coat and got out the baby's blocks. He built castles and tall towers and built them again for the baby to knock over. The baby had a gleeful time. That night Robert heard his father ask his mother, "Did Robert cry because he couldn't go coasting?" "No? I'm glad he is a plucky little fellow." Then Robert was glad.

Why would Robert rather go coasting with the boys than to play with the baby? Do you ever have to play with the baby? Was Robert brave?

How else can a little boy be brave?

ST. VALENTINE

"I know why we have Saint Valentine's day," said Robert. "A long time ago lived a very kind old man who tried to make all his friends happy. He often sent them flowers and little gifts. When these gifts came to them, they knew their good friend, Valentine, had not forgotten them. Because he was a very good man, he was called Saint after his death. Each year on the day named for him, we send messages of love to our friends, as he did so long ago."

A TRUE LOVE TOKEN

On Miss Gray's desk were many pretty valentines. All the children loved Miss Gray. Some of the valentines were in boxes quite by themselves. Some had beautiful pink roses and doves and cherubs. Some had lacey hearts, some had red. There were all kinds. Some had been made by patient little fingers. Some had been bought with pennies, saved from candy spending. Each valentine was a message of love from some little boy or girl. The children who had brought valentines for Miss Gray were very happy that afternoon. One little boy had given no valentine to his teacher. The other boys and girls knew why. They knew he had no silver paper and no lace edge from candy boxes to make one. They knew he had no pennies to buy one. They were sorry for him and could not help wondering why he looked so happy. They did not know that he, too, had a love token for his teacher. He had thought about it last night after he was in bed. If he had had a mother, she could surely have told him what to do. But there was only his father, and he thought St. Valentine's day was all nonsense. So he had to think for himself. What could he give her that she would like? He knew! So he had planned to give her a valentine he knew she would like. At three o'clock the children sang the good-night song

and marched out of the cloak-room door, down the long hall and home. John did not go. When Miss Gray turned back to the school-room, she saw him. Now Miss Gray was tired and there were many things to be done before she could go home. Her face brightened when John slipped his hand into hers and said, "Miss Gray, please may I stay to help you a little while?" Miss Gray smiled as she patted the brown head. "John," she replied, "how did you know I need a little boy to go on an errand for me?" "I didn't know, Miss Gray, truly," said John, "but I hadn't any paper valentine to give you, so I thought maybe this would do instead. I thought of it last night in bed, and I got up early this morning when my father did and I washed my face clean, just the way you like to see it, Miss Gray." "John," she said, looking from the "paper" valentines on the desk to his eager little face, "no one has given me a better valentine than you have, dear. It is a true token of love, just as good old St. Valentine would have it be."

How was John's running on an errand a valentine?

Do you think your mother would like that kind of a love-token?

Does she often have them?

Does she ever give them to you? How?

THE BIRDS' VALENTINE

The children in Miss Gray's room had been making valentines. "Seems to me, we've made most every kind that is nicest," said Marian. "I know of a kind no one else knows about?" said Alice. "I've made one at home and I am going to give it away tonight." "Please tell us about it, Alice," said Miss Gray. "Perhaps we can make some like it." "It's just a little basket," replied Alice, "like the ones we made for May baskets last year, only its of very strong paper." "I know what it is," said little Mary, who had not learned to await her turn in speaking. "I know what it is; I made one in kindergarten last year for my mother. It was all filled with the cutest little candy hearts." "No," replied Alice; "my valentine basket is filled with seeds and bread crumbs and I shall hang it just outside the window. The birds will not know it is a valentine, but they will be glad to get the crumbs; it's a really valentine because I love the little birds and this is to show them I have not forgotten them." "Let us each make a valentine basket," said Miss Gray. In ten minutes, each small boy and girl had completed a pretty little basket, for a bird's valentine supper. That night, forty little children made forty families of birds happy with a surprise valentine supper.

Have you ever given the birds a valentine?

Do you know of any other new kind of valentine?

Try to make a valentine this year different from any you have ever seen. To whom will you give your valentines? Try to find someone who has never had a valentine.

FRANCES GRAY

Frances Gray was a little gray girl. Her home was down South. Her father had a small cotton patch and a corn field and a very small cabin. Frances had four brothers and two sisters. Her brothers were named George Washington, Abraham Lincoln, Stonewall Jackson and Joseph Ebenezer. Her sisters were named Georgia and Carolina. Frances herself had been named by a pretty white lady. This lady came often to see them because Frances' mother did her washing. When the warm Spring came and the birds began to fly north, Miss White began to get ready to go back to her own home in the North. She begged Mrs. Gray to let Frances go with her. "She will like to see the little boys and girls up North," she said. "She can go to school with them, too, and next Winter she shall come back with me." It was decided that Frances should go with Miss White, "for," said Mrs. Gray, "p'raps will have co'n pone 'nough to go 'roun' then an' Frances'll mor'en likely have more'n she c'n eat, up North with Miss White."

Why were Frances' brothers given their long names?

What is a cabin?

What great man once lived in a poor cabin?

Drawing and Construction Work

By Elizabeth M. Getz, Atlanta, Ga.

A PLAY HOUSE

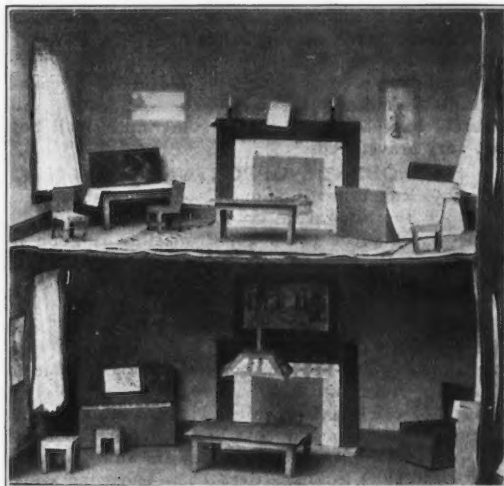
A play-house is a never failing source of delight to little children. Primary teachers who have ever tried the experiment of keeping a furnished play-house in the classroom know the value of it as a means of supplying rest and recreation from the desk work. To dust and put the house in order or to play with it for a few minutes is always a much coveted privilege. The joy of possession is greatly increased if the children make and furnish the house themselves.

As a center of interest for construction work the play-house affords a large variety of problems. The making of the furniture and the rugs, stenciling the borders for the wall paper, the curtains etc., making designs for the mantel tiles all afford material for many lessons.

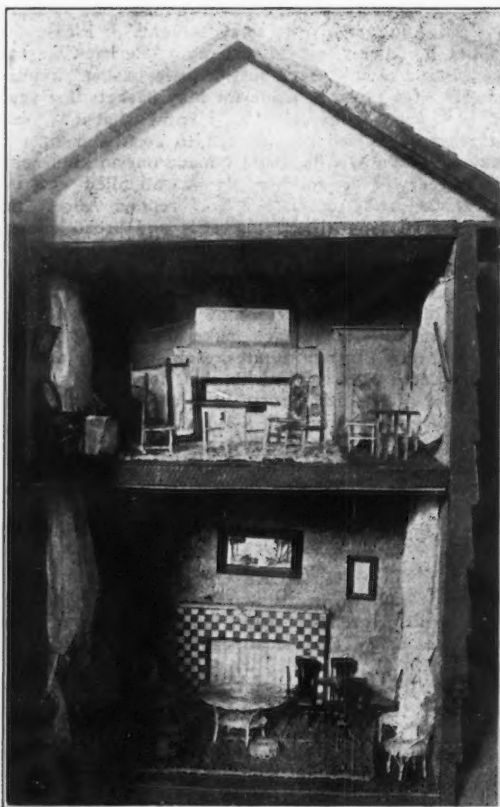
The kind of house and its furnishing should be determined with reference to the age and previous training

of the children voluntarily do the same work at home as they do at school. The materials used at school should not make home work prohibitive because of either the expense or the necessary difficulties in preparing it.

Wooden furniture made by the first grade children when each piece for a given article has previously been sawed and planed to the exact size, and holes have been bored into which the children drive the nails, is work unsuited to the grade. It gives a wrong conception of construction work. It makes the children dependent instead of independent and it leads them to



House made from cardboard hat box. Paper furniture, rugs, curtains, etc.



House made from large packing box; small sample tiles were used for mantles, and were set in a bed of glue; rugs were woven of raffia; bed room furniture was made of wood; sitting room furniture was made of reeds and raffia.

of the children. The house may be of cardboard with paper furniture or it may be of wood with paper, cardboard, reed and raffia or wood furniture. Whatever constructive work is done in class should not be beyond the ability of the children to carry out the same ideas in similar materials at home. The constructive work of the first four grades is not well chosen or planned unless

a false valuation of their own abilities. Do not plan for work in wood until the children are able to learn to use ruler, hammer and knife or saw. At first use material furnishing less resistance than wood. Postpone this form of constructive work until growing bones and muscles feel the need of coping with something stronger than paper, cardboard, reeds, etc.

In the first or second grades a half year is not too long a time to devote to work which bears directly or indirectly on the making of the play-house. Little children like to realize their plans quickly. It is not well to keep the idea of the house before them during all the weeks of preparation; let them make a chair, table, etc., each for its own sake. After all the play-house is not the ultimate goal, it is only a center of interest about which to work while teaching fundamental principles of structural and applied design. There are many centers of interest which are used successfully, worked out in material from the story of Robinson Crusoe, of Hiawatha and others, which serve the same purpose.

The plan here outlined for making a class play-house is in no way intended as a formal one to be followed by teachers. It is given in the hope that it may prove suggestive to those working along similar lines.

The diagrams accompanying this article give the patterns for the paper furniture shown in the photographic illustration of a cardboard play-house.

While there are many equally good methods of folding, it is advisable to decide on some one that is definite and convenient, so that all the children in the class fold in the same way, it is less confusing and saves time. If each is left to his own way many will work in a very awkward manner. Keep the paper flat on the desk. In dictating it seems best to alternate the directions of the folds, if the first one is from right to left, let the following fold be from left to right, or if from the lower to the upper edge of paper, then from the upper to the lower edge. Go slowly in this work. Teach the children to fold a square into four squares before folding into

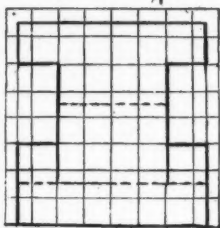
sixteen squares, into sixteen squares before into sixty-four squares. Use these squared papers for making all over designs for tiles or for all over stencil designs. Do not attempt to make the furniture until the children can readily make the preliminary folds. Have a definite understanding as to the naming of the squares to aid in the dictations. Number the squares from the right to the left edge of the paper, as C is the third square in the fourth row. B is the second square in the fifth row. If the children can quickly locate the squares it is easy for them to follow directions for making any article of furniture. Only the first and the simplest pieces should be made from dictation, after the children have completed these, they should be encouraged to make original pieces. It is the teaching definitely of the first principles that makes easy all subsequent work in



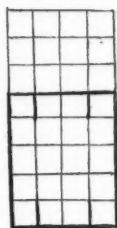
any line of construction. Show children the necessity for care in spreading the paste evenly all over the laps, especially is this necessary where parts are to be cut away as in the legs of chairs and tables. Do not cut these out until the paste has become thoroly dry.

The story of the Three Bears is excellent material for constructive illustration. Making the three beds, three chairs and three tables out of different sizes of paper

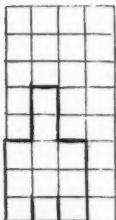
Plans for Playhouse Furniture



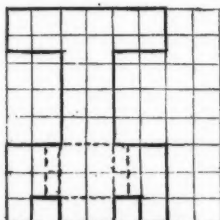
Dresser
8" x 8"



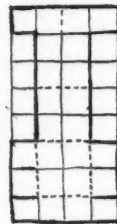
Book Case
4" x 8"



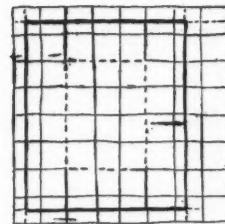
Bed room chair
4" x 8"



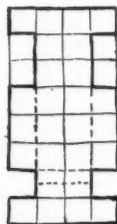
arm chair
8" x 8"



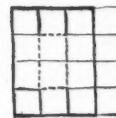
Chair
5" x 10"



Library table
8" x 8"



Bed
5" x 10"



Bedroom table
6" x 6"

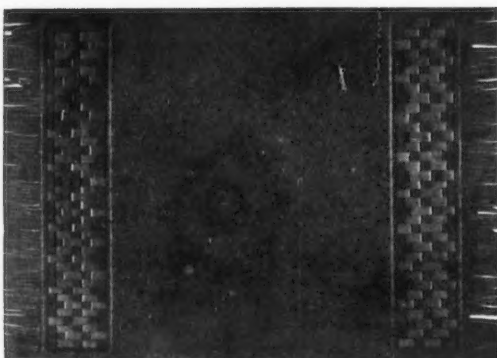
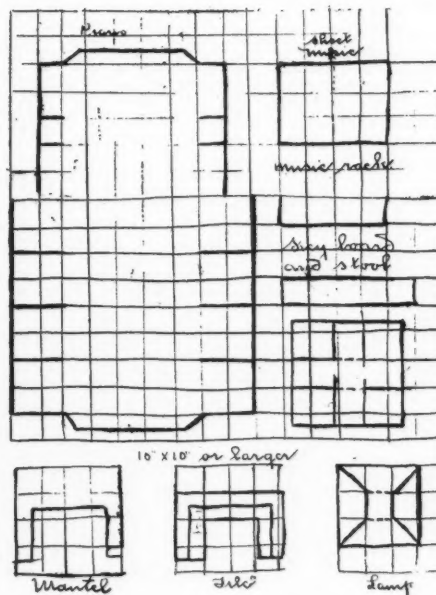
Cut extra pieces for top of each table

Heavy full lines indicate cut edges
Light full lines indicate squared paper
Dotted lines indicate creases

gives repetition at the same time the interest is held, because of the idea of proportionate size brought out in the story itself.

STENCILING

In the first and second grades stencil making and stenciling may form a very important part in the first lessons in design. Children love to cut the stencils. The



Mat or rug for doll house.

results are usually effective when a stencil unit is repeated carefully. In this way children get their first ideas of repetition and alternation of units to make border patterns, rosettes and all-over designs.

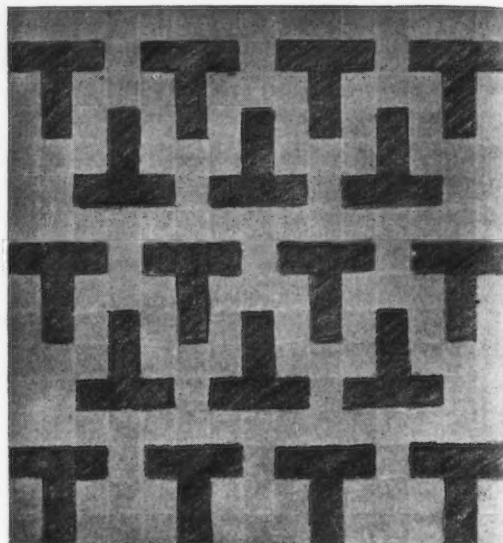
There are a few important points for little children to learn in using a stencil. It is well to have their stencils cut large and very simple in design. The first lessons in handling and repeating a stencil may best be given by letting the children work on the blackboard; in this way the teacher can see what is being done better than she can when they are at work at their desks.

DESIGNING

All-over tile designs may be readily made by covering three, five or seven squares touching at the corners or on the sides to make a unit, repeating the unit at equal intervals all over the folded squared paper.

In all phases of the work the idea of harmony in color and line should be brought out clearly. Even little children soon learn to appreciate harmonious color schemes and pleasing line compositions if their attention is properly directed to them.

"Which ever way the wind doth blow,
Some heart is glad to have it so;
Then blow it east or blow it west,
The wind that blows, that wind is best."



All-over design for tile.

Soldier Boys.

MARIAN MITCHELL.

CHURCHILL—GRINDELL,
Supervisors of Music, State Normal School, Platteville, Wis.

1. The old gray sol-diers pass our house, They march so straight and grand; It
2. Sometimes we boys wear pa-per caps, And play we're Wash-ing-ton; Then

makes me feel as tho' I'd like To join their sol-dier band. } O I shall be a sol-dier boy, Just
"For-ward march!" our cap-tain says, While Ma-jor beats the drum. }

hear me beat my drum! With a r-r-r-m tum, tum, tum, tum, tum, Hear me beat my drum!

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School Entertainment

WASHINGTON EXERCISE

By Laura Rountree Smith.

(Book Rights Reserved.)

(Boys and girls enter carrying flags, they sing as they march. Tune "Marching Thro Georgia.")

I

Merrily we march along,
On Washington's Birthday,
Waving all the banners high,
We pause upon our way,
We sing of brave men good and true,
Old red, and white and blue,
So, we will sing of our heroes.

Chorus (wave flags):

Hurrah! hurrah! for the red, the white, the blue,
Hurrah! hurrah! to our colors we are true,
Wave the banners everywhere, on Washington's Birth-
day,
So, we go singing of freedom!

II

Everywhere the children sing,
On Washington's Birthday,
So, in school-rooms everywhere,
Our flags we will display,
For our dear First President,
What fairer monument
Waves than the old starry banner!

Chorus (waving flags):

(They now face each other, standing in two lines, and recite.)

Boys—

Our banner waves o'er land and sea,
O'er heroes' graves, o'er the land of the free.

Girls—

Our banners wave, with colors gay,
For Washington, on his Birthday.

Boys—

Our banner was bought with many tears,
On its folds are written men's hopes and fears.

Girls—

Our banner we love for the heroes who died,
And the stars and stripes are our country's
pride.

All—

We'll give three cheers for our country, too,
Hurrah! for the red and white and blue!

(They step forward and hold flags touching, and say, "Hurrah! hurrah! hurrah!" A little boy with hatchet marches in from the back, and marches between them, and to the front, and recites.)

Recitation—Little George Washington.

Little George Washington went to school,
Many long years ago,
I wonder if he kept each rule,
Many long years ago!
Did he wash his face as children should,
And was he always wise and good?

Little George Washington chopped a tree,
Many long years ago,
And he was a little boy like me,
Many long years ago!
I wonder if I chopped down a tree,
If my name would be known in history!

(The children with flags march to the right and left. The little boy turns to greet the soldier, who enters and recites.)

Recitation—By the Soldier Boy:

George Washington liked to play soldier boy,
When he was a boy like me,
With trumpet and drum away he'd go,
And he liked to sail the sea
An officer he'd pretend to be,
When he was only a boy like me.
George Washington led the boys to war,
When he was a boy like me,
Often he made fine speeches too,
On the stump of an old, old tree,
And now he is known from sea to sea,
But once he was only a boy like me!

(These children stand right and left, enter a little girl who recites, "Martha Washington.")

Recitation—Martha Washington.

Little Martha Washington,
Wore a kerchief, so,
And a dainty cap you see,
Just as white as snow,
She danced the minuet you know,
So many, many years ago!

Little Martha Washington,
Liked to courtsey too,
In a slow and stately way,
She had to bow to you,
She liked to bow, but prettier yet,
Was the old, old fashioned Minuet!

A Motion Exercise—(Enter another girl in costume and two boys in costume. They go thru the following motions: They face the front standing in this manner, a boy and a girl, a boy and a girl.)

- 1—They join hands, hold them high and bow, the girls hold out skirt with other hand.
- 2—Each boy and girl face each other and bow.
- 3—Take hold of right hand, cross feet to and fro.
- 4—Face the front holding hands, right foot crossed over left foot.
- 5—Face the front holding hands, left foot crossed over right foot.
- 6—Let go of hands, bow to the right partner.
- 7—Bow to the left partner.
- 8—Face the front, holding hands high and sing.

(Tune "Coming thro the Rye.")

In the time of Washington,
So many years ago,
George and Martha used to dance
And always courtseyed low,
So, they danced the Minuet,
A-tripping to and fro,
And thus they bowed to one and all,
So many years ago!

(All march out, children with flags repeat song as they go.)

For the Minuet, the girls wear white kerchiefs crossed in front, white aprons, and caps, and have hair done up and powdered. The boys wear lace in their coat-sleeves, and pointed three-corner hats, white wigs, big paper buckles on their slippers.)

DRAMATIZATION OF LONGFELLOW'S "THE CHILDREN'S HOUR"

By Gail Cowley, Chicago.

Before attempting to dramatize this poem, the teacher should talk of Longfellow's great love for children and read some of his poems in which he shows how well he understood child nature and with what tenderness he regarded all children. Even young children grasp the tenderness in his description of the baby in "The Hanging of the Crane," his grief in "The Open Window" and his appreciation of the children's reverence for him in "From My Arm-Chair." This last poem was written to

the children of Cambridge who presented to him on his seventy-second birthday, Feb. 27, 1879, an arm-chair made from the wood of the Village Blacksmith's Chestnut Tree.

Children enjoy a bit of costuming more than grown-ups realize. Let the boy who takes the part of Longfellow have a white wig and short white whiskers to imitate the venerable appearance of Mr. Longfellow as he looks in the picture we most commonly see of him. Let the boy be seated at a table with writing material and manuscripts before him. Let the three girls who take the part of his children wear some curls and quaint little aprons. The wig and whiskers can easily be made of cotton and the aprons of crepe paper.

Longfellow. (Pushing back his manuscript, laying down his pencil and leaning back as if relieved.)

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.

(He pauses as if to listen. Children's feet are heard running in an adjoining room.)

Longfellow—

I hear in the chamber above me
The patter of little feet,
The sound of a door that is opened,
And voices soft and sweet.

(The three girls appear, as Longfellow talks, at the farther side of the stage and hold up a finger of warning at each other and point at their father.)

Longfellow—

From my study I see in the lamp light
Descending the broad hall stair,
Grave Alice, and laughing Allegra,
And Edith with golden hair.

(Girls whisper and shake their heads merrily and then separate tip-toeing to three different positions behind him. He is seated near the middle and front of the stage.)

Longfellow—

A whisper and then a silence:
Yet I know by their merry eyes
They are plotting and planning together
To take me by surprise.

A sudden rush from the stairway,
A sudden raid from the hall!
By the three doors left unguarded
They enter my castle wall!

(Girls rush in and climb on his chair. Two at the sides and one at the back.)

Longfellow—

They climb up into my turret
O'er the arms and back of my chair;
If I try to escape, they surround me;
They seem to be everywhere.

(As he says this, he jumps up and pretends to try to get away from them. They jump in front of him and he dodges and tries to run around them.)

The next stanza can be omitted, as it would not be advisable to overcome any feeling of unwillingness which a child naturally manifests toward caressing other children.)

(After they romp a few minutes, Longfellow sits down in his chair as if helpless. Then shakes his finger at the children as they seat themselves, one on each arm of his chair and the largest one on a small stool at his feet.)

Longfellow—

Do you think, O blue-eyed banditti,
Because you have scaled the wall,
Such an old mustache as I am
Is not a match for you all!

I have you fast in my fortress,
And will not let you depart,
But put you down in the dungeon
In the round-tower of my heart.

And there will I keep you forever,
Yes, forever and a day,
Till the walls shall crumble to ruin,
And moulder in dust away.

Children—Tell us a story, father.

Longfellow—Shall I read you a poem I have just finished?

Children—O yes! Please do.

Longfellow—(picks up a manuscript from his table and reads.)

Children

Come to me, O ye children!
For I hear you at your play,
And the questions that perplexed me
Have vanished quite away.

Ye open the eastern windows,
That look towards the sun,
Where thoughts are singing swallows
And the brooks of morning run.

In your hearts are the birds and the sunshine
In your thoughts the brooklet's flow
But in mine is the wind of Autumn
And the first fall of snow.

Ah! what would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

What the leaves are to the forest,
With light and air and food,
Ere their sweet and tender juices
Have been hardened into wood,—

That to the world are children;
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunks below.

Come to me, O ye children!
And whisper in my ear
What the birds and the winds are singing
In your sunny atmosphere.

For what are all our contrivings,
And the wisdom of our books,
When compared with your caresses,
And the gladness of your looks?

Ye are better than all the ballads
That ever were sung or said;
For ye are the living poems,
And all the rest are dead.

Children—O father, that is a beautiful poem. (Bell rings.)

Longfellow—(Rising.) Come children. There is the dinner bell.

A FEBRUARY EXERCISE

Laura Rountree Smith.

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SCENE I

(The New Year is a very small child, he wears a sash, on which are written the words, "New Year." February wears a red, white and blue sash, and also bears the words February, hung on a shield around his neck or placed upon his cap.)

New Year—I am the New Year, I am still so very young that I have a great deal to learn, January has almost gone and here comes little February. Perhaps he can teach me something for he has been here before.

February (hurrying in with a traveling bag)—Oh, dear, oh dear, oh dear, I am in such a dreadful hurry. I am sure I can never get through with all I have to do. I am short of days too, I declare I do not know what to do.

New Year—Tell me what you have to do, perhaps I can help you out.

February—Well, first of all comes Lincoln's birthday,

on the twelfth, and we shall have to celebrate the event of course!

New Year—That will not be hard. All the children love the name of Lincoln. What else will we have to do?

February—On the fourteenth comes Valentine's day and the children will have to learn about good old Saint Valentine and his garden of flowers, and they will make valentines for all their friends!

New Year—That can be arranged I think. I will get some one to help us.

February—Then comes Washington's birthday on the twenty-second, and all the flags must be brought out.

New Year—Surely if that is all, we will get through the month all right.

February (setting down bag)—There is still one more day to be kept, Longfellow's birthday comes on the twenty-seventh and we always keep his birthday!

New Year—What will you do on the twenty-eighth then?

February (picking up bag)—On the twenty-eighth I say good bye and the stormy March wind almost blows me off my toes!

New Year—I will speak to the school teachers all over the land, they will help us. I never found any problem too hard for the school teachers yet!

February—I wish you good luck, I will be in to stay with you in a day or two, I just thought I would call around and tell you what to expect.

(Exit February.)

New Year—Hark! the children are singing a new song!

(Children sing "A New Year Song" from Smith & Weaver's Song Book.)

(Exit New Year.)

SCENE II

(February and the New Year sit on a platform, enter many children who sing)

"Our Beautiful Flag." Smith & Weaver Song Book.

Recitation—Lincoln.

O, Lincoln dear, we come to-day,
With songs of cheer and banners gay,
We love the dear red, white and blue,
We love our country's heroes too,
As many songs to-day we sing,
For Lincoln let the chorus ring!

Song—"America! America!" (Smith & Weaver Song Book.)

(Enter children bearing hearts on which are letters to spell the word "Love.")

L—
Look up, high up, to the sky above,
Everything breathes of a world of love.

O—
Over the tree-tops the breezes play,
A message of love they breathe to-day.

V—
Velvety grass, we will often creep,
Over your bosom where daisies sleep.

E—
Everywhere, look, below, above,
You will find a world so full of love.

All—
Will you accept this heart of mine,
And become my valentine?
From the tree above to the flower-bell curled
Love is the greatest thing in the world!

Song—"Valentine Song." (Smith and Weaver Song Book.)

Song—"Down in Old Virginia." (Smith and Weaver Song Book.)

Recitation—Washington.

To celebrate your birth we come,
Oh, noble honest Washington,

Tho many years have passed away,
Still waves for you the flag alway,
So for our honored president,
We'll raise a bonnie monument,
Oh, Washington, the land is fair,
Your banner waves upon the air,
By old Mount Vernon flows the stream,
Where many a boy will pause and dream,
May the boys of our country pure, and true,
Become noble men with a will like you.

Song—"Washington and Lincoln." (Smith & Weaver Song Book.)

(Stage darkened and a tableau is produced. Longfellow sits in his arm-chair with his children around him. They presently take part in a dialog.)

Ernest—Papa, please tell us a story.

Longfellow—What shall I tell you about?

Charles—Tell us about the Mouse Tower On The Rhine.

Edith—No, no, no, we have heard that story before.

Longfellow—Shall I tell you about the Old Clock On The Stairs?

Alice—Tell us a new story, please, papa.

Longfellow—Well, one day, I heard the patter, patter of little feet over my head.

Allegra (laughing)—Just like our little feet!

Longfellow—It was evening, I heard a door open and close, and I saw the children coming down the stair.

Children—Yes, yes yes, we came in and surprised you.

Longfellow—You pretended I was in the tower of a castle and you had to storm the castle.

Allegra (laughing)—How we did hug and kiss you papa!

Longfellow—Then I kept you a while as my prisoners, some day I will write a poem about it.

Alice—Will you put my name in the poem?

Edith and Allegra—And mine, and mine!

Longfellow—I will write the poem if you will go to bed.

Edith—If I go right to sleep will you write me a letter papa?

Longfellow—Yes, I will put a note in your Post-Office.

Alice—Where is Edith's Post-Office?

Longfellow—It is under her pillow. (Fact.)

(Exit children.) (Longfellow writes, some one behind the scenes recites softly "The Children's Hour," by Longfellow.)

New Year—We will call on the teachers and children again, they have given us a fine entertainment.

All the songs are from Smith & Weaver Primary Song Book, which can be obtained from George W. Jones, Oak Park, Ill.

Civics as a Correlator

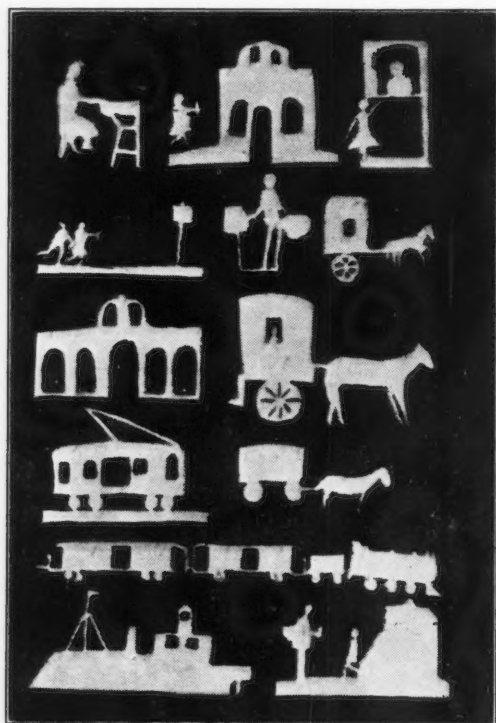
By Gail Cowley, Chicago.

In the last number of the Educational Bi-Monthly, published by the Chicago Board of Education, there is an article entitled, "An Experiment in Practical Civics," by Miss Kate Kellogg, District Superintendent of Schools in Chicago. It describes in a most interesting way the attempts made during the past year in her district to awaken the children's interest in the communities about them and how they "tried to express this interest through the ordinary avenues of school work—the writing, spelling, arithmetic, drawing, modeling, and working in wood, paper, leather, brass and textiles."

"The little child," she says, "lives in a realm curiously composed of the real and the imaginary. He draws, cuts, paints, and models, or depicts by words and gesture whatever has become part of the content of his mind. It has been most interesting to observe the difference in

power with which he reproduces ideas gained through his imagination and those resulting from his own observation. Some children of a second grade were telling in clay the stories of the 'Three Bears,' and of 'Little Red Riding Hood.' The bas-relief were remarkably good. But when those same children began to tell what they had seen of the street-cleaning in their vicinity, when they commenced to reproduce in the clay the men as they had watched them at their work, and the tired and drooping horses as they stood wearily before the loaded wagons, the work took on a quality of sincerity, of strength, and of feeling that was astonishing."

It is the purpose of this article to describe what was done in a primary department on the subject of Mail and



Cuttings Outlining the Journey of a Letter.

Mailing. The outline in the mind of the teacher was as follows:

I. The Postman. Who pays him? His uniform and how it differs from that of the policeman, the fireman, etc. What his duty is? How often he comes.

II. How to choose wrapping for a parcel and how to wrap and tie it.

III. How to address a letter and parcel. This involves study of abbreviation, Mr., Mrs., St., Ave., E., N., etc. Also distinction between state and city; and between our own and foreign countries.

IV. Return address. This involves learning to spell one's own name correctly, how to write one's house number and street, one's city and state.

V. Stamping. How to ascertain number of stamps, involving some discussion as to different classes of mail-matter. Where to place stamp and why.

VI. Where to mail letters and parcels, how collected, how transported, how distributed and how delivered.

VII. What agencies aid in transportation and distribution.

The things that come under our eye every day are the things that we are least likely to observe. The postman's uniform excited the keenest observation, when it became an object of interest as compared with other civic uniforms. What is the design on the buttons and cap? Are there any stripes on it? If so, what do they mean? What lettering appears and what it means. What appliances the postman carries as contrasted with what the policeman carries. (A lad of seven years accosted a policeman near our school and said: "Please Mr. Policeman, may I see what design is on your button?" "And what do you want to know that for?" asked the gruff fellow. "Our teacher wants to know." "You tell your teacher that she's crazy." And he refused to let the child see. I was more successful in accosting a genial one. He told me a great deal about the police system and kindly gave me an extra button which he had in his pocket.)

There are few grown people who can wrap a parcel compactly and neatly. We had boxes of different sizes and cut the paper for wrapping and practiced tying them. We discussed grades of paper and their suitability for our purpose.

Addressing a letter is a matter of keen personal interest to every child. In less than two weeks, second grade children had learned all the abbreviations mentioned above and could address a letter to one of their friends, putting on the correct return address. This was a big feat for some of them who stared blankly when first asked to write their house number.

When possible, it is a good plan to take the class to the postoffice. Call attention to the dome placed upon Federal buildings, and let the children take a peep at the mail-clerks at work. Let a child take a pack of cards and try to cancel stamps as fast as he saw the postal clerk doing it. This will impress on his mind why stamps should always be placed in the upper right hand corner of the envelope. Show him a canceled stamp. Show him postal scales. Let him weigh a few letters and parcels. Talk about the advantages of a "parcels post" for this country.

Trace a letter on its journey from the time you seal the envelope until it is delivered to the correspondent. This involves the different people and motor appliances that handle it.

Get an old postman's uniform and cut it down to fit a small boy in your class. Make the bag of brown paper. Let him pose for the class for drawing, cutting and modeling. Teach the children to sing Mrs. Gaynor's song about the postman in Songs of the Child World, No. 2. The tune is catchy and the children love to sing it while the little postman pretends to pass their doors.

It is interesting with the older primary children to discuss historical methods of carrying mail and primitive methods of writing letters, the time it took to send a letter and the cost of mailing.

I do not know of any civic subject that correlates so fruitfully with every other subject in the common curriculum as does the subject of Mail and Mailing. It involves writing, spelling, reading, geography, arithmetic, history and all kinds of manual expression. It suggests how Civics may be used as a valuable Correlator and shows how the child's school interest can be "tied" to his home and community interest.

The above cuttings were made by a fourth grade class in the Warren public school of Chicago under the direction of their teacher, Miss Connery. They outline the journey of a letter.

Games for Schoolroom and Playground

GAME FOR TELLING DIRECTIONS

(By Laura Rountree Smith.)
(Book Rights Reserved.)

The children stand in a circle, and four go inside. They all sing:

Oh! the North Winds bring the snow,
And the South Winds warmer blow,
Then the East Wind brings the rain,
And the West Wind blows again,
Whether it blows East or West,
We will like that wind the best,
Whether it blows East or West,
We will like that wind the best.

The four inside face North and sing:

Face the North, with a one, two, three,
With backs to the South as all can see,
Then right hand East, and left hand West,
You choose the one that you like best.

Any children from the circle run up and grasp any one of the four by the hand and take their places. The original four go back to the circle.

L. R. S.
ALL.

T. B. W.



Oh! the North winds bring the snow, And the



South winds warmer blow, Then the East wind brings the



rain, And the West wind blows a - gain. Whether



it blows East or West, We will like that wind the



best; Whether it blows East or West, We will



like that wind the best. Face the North with a



one, two, three, With backs to the South as



all can see; Then right hand East, and



left hand West, You choose the one that you like best.

The game may continue any length of time. It may also be played by children sitting in their seats, and four children going in front, to sing the second part. In this

latter case to end the game, all the children may stand by their seats facing North and singing,

"Face the North with a one, two, three, etc."

This game can also be played successfully out-doors.

FEBRUARY GAME

By Laura Rountree Smith
(Book Rights Reserved.)

The children carry flags, they stand in two lines, They march forward and back singing, to the tune of "Yankee Doodle."

Oh, bonnie, bonnie stars and stripes,
We see your colors glowing,
We march like U. S. Soldier boys,
And to the war we're going.

They pause, facing each other, they wave their flags and sing.

Chorus.

Give three cheers, oh bonnie flag,
Merrily we're singing,
While the bonnie stars and stripes,
Gladly we are bringing.

They march and meet each other, they go back to places, march and pass between, while the teacher hides her flag.

They pause and each one tries to guess where the flag is hidden. The one who guesses correctly becomes leader of one line, and chooses one to become leader of the other line, and the game proceeds.

Where the game is played by very little children the teacher may place the flag partly in sight, as behind a picture or map, and the first child to discover the flag may raise his hand, and so become leader of one line.

The children greatly enjoy this game.

CAT AND MOUSE

An amusing game for either gymnasium or playground is Cat and Mouse. A circle is formed, and the player selected to be the mouse stands in the circle. Another player, the cat, stands outside. The object of the game is for the cat to catch the mouse. The circle assists the mouse by letting her out or in the circle at any time, but the cat is hindered as much as possible, tightly clasped hands forming the obstacle. When the game is well learned, much interest is added by having two cats and one mouse. This makes the game more amusing, as the mouse, if not very alert, will elude one cat, only to run into the arms of the other. The two cats in this case should be slower runners, and the mouse one of the speediest.

Variations: Have two circles formed about twenty feet apart. Select two cats and a mouse for each circle. The mice may run into either circle, though the cats may try to catch only the mouse from their own circle.

RABBIT'S NEST

The children scatter over the playing space, and groups of four form circles with hands clasped. A single player stands in the center of each circle. Two other players are selected, one to be the rabbit and one the farmer's dog. The children are then told that the playing space is a big cabbage field, and that the rabbits have been eating the farmer's cabbages. He has therefore sent his dog to chase them. Each little circle is a "rabbit's nest," but will only hold one rabbit. When the one lone rabbit, who is without a nest, runs into one of the nests, the rabbit already there must leave. When the rabbit is caught, the dog becomes a rabbit and the rabbit the dog. The game is continued until all the children have been dog, rabbit and nest. "Play"—Little, Brown and Company.

Robinson Crusoe Handwork

My Miss Bess B. Cleaveland.

One day when Robinson and his dog went hunting they brought home a live goat.

Then Robinson Crusoe made traps and caught more goats, so soon he had quite a flock of them.

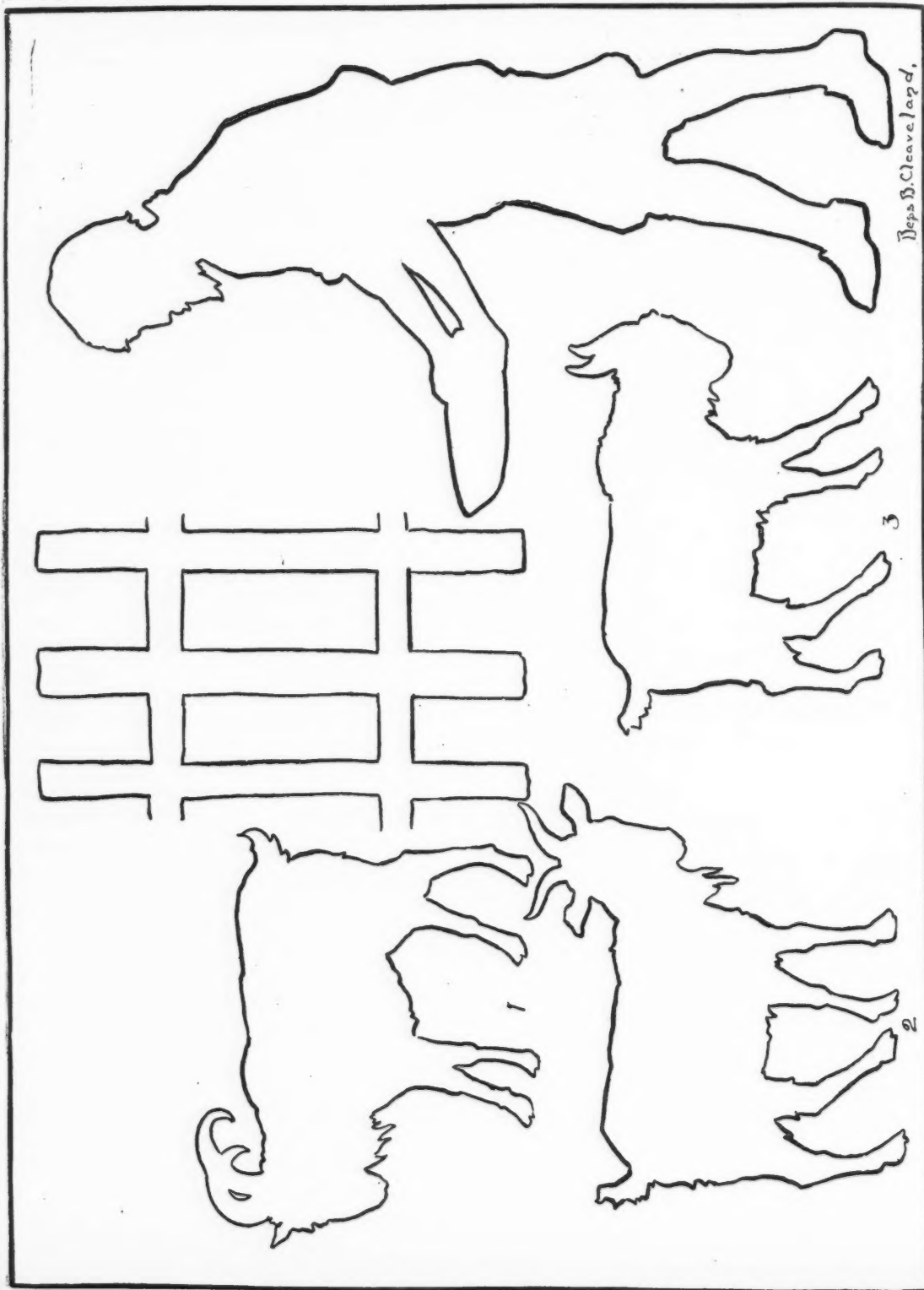
He built a fence to keep his flock together, and the goats grew very tame.

Robinson Crusoe milked them and made butter from the milk. He learned to make cheese, too.

The butter and cheese tasted very good to him.

The Robinson Crusoe posters may be made on 9x12 inch gray paper; or if preferred, the figures may be enlarged for one large poster.

Crusoe and goats, 1 and 3, may be cut from black, and the fence and the remaining goat from white paper. The white paper may be folded so a 12-inch strip of fence may be cut.



Drawing Model for Robinson Crusoe Poster.

The Literature Class

STUDY OF BROWNING'S "ABT VOGLER."

By Sister M. Fides Shepperson (Pittsburg, Pa.).

In the poem "Abt Vogler," Browning pays a rich tribute to the power of music. As the palace magically called into existence by the slaves obedient to Solomon when he named the ineffable Name, so the musical structure rises unto splendor of fulfillment at the mighty call of genius.

"Would it might linger like his—the wonderful palace I rear"—but no! the magical palace of music reared by Abt Vogler has vanished, died down into silence. The old musician paused, his soul yet trembling aglow with the glory his genius had created. The yawn-comment of the commonplace, unappreciative, mole-content arose rasping on the silence. "The gone thing had to go. Never to be again—but many more of its kind, etc." In reply to the commonplace Abt Vogler makes answer having in it the characteristic Browning philosophy. All that life has brought to the individual, all that he has wrought by hand or heart or brain is his own forever, part of him, indissolubly and deathless one with him. This philosophy is embodied in the words of Rabbi Ben Ezra.

"Fool! All that is, at all,
Lasts ever, past recall;
Earth changes, but thy soul and
God stand sure;
What entered into thee,
That was, is, and shall be:
Time's wheel runs back or stops;
Potter and clay endure."

Not in vain was the creation of that palace of music; not gone forever that "gone thing that had to go"; but in essence potentially potent it abides in him whose genius created, whose hands had skill to do the bidding of creative genius, whose heart understood and loved and fearlessly claimed the aerial, elusive, magic, Milan-grand palace of music.

"All we have willed or hoped or dreamed of good, shall exist;

Not its semblance, but itself; no beauty, nor good, nor power

Whose voice has gone forth, but each survives for the melodist

When eternity affirms the conception of an hour.

The high that proved too high, the heroic for earth too hard,

The passion that left the ground to lose itself in the sky,

Are music sent up to God by the lover and the bard;

Enough that he heard it once; we shall hear it by and by."

II.

Abt Vogler firmly denies that the calling into being of his magical palace of sound had been in vain. The beauty, the wonder, the love-creative force of his recent effort were in him, part of him, his own forever. He was, in the deathless self, enriched, made better, broader, more capable because of that wondrous improvisation wherein he love-blessed the musical instrument of his own invention (the Orchestrion) and by his love and genius called forth from silence that wondrous concord of sweet sound. To the old musician thus enraptured his improvisation became as a palace with base "broad on the nether springs," with form of stately grandeur, turreted, spired, gargoyle, picture-windowed, statue-crowned—and of illumination magic, wonderful as when from base to spire Roman St. Peter's is spirally ablaze with electric splendor. So beautiful, so dear, so gloriously good—and then even with the wonder-sigh of the poet-musician came evanishment, silence, the rasping commonplace.

Yet was it all in vain! Beethoven symphonies, Wagner operas, Haydn oratorios, Verdi cantatas—what are they when the music ceases? what were they when we listened entranced, dominated by their spirit, joyous with their joy, grieving with their grief, horror-stricken with their gruesome horror, gladly triumphant with their triumph gladness?

"There shall never be one lost good! What was shall live as before;

The evil is null, is naught, is silence implying sound;

What was good, shall be good, with, for evil, so much good more;

On the earth the broken arcs; in the heaven, a perfect round."

III.

It is well to be a genius; it is better—happier at least—to be an ordinary man; yet it were best to be an Abt Vogler. Unto creative genius of the highest order he united a splendid optimism that claimed as deathlessly his own whatever good he had known or done or embodied or created; a generous toleration that, in the failure of the commonplace to appreciate his own sublime fancy-flight, saw only human limitation rather than human pride and envy-spite; an honest common sense that could turn from his vanished miracle uncomplaining, unperplexed and strike with decisive fullness of harmony the common chord, the good C Major of every day life.

"Well, it is earth with me; silence resumes here reign;
I will be patient and proud and soberly acquiesce,
Give me the keys. I feel for the common chord again,
Sliding by semi-tones, till I sink to the minor, yes,
And I blunt it into a ninth, and I stand on alien ground,
Surveying the heights I rolled from into the deep;
Which, hark, I have dared and done, for my resting place is found.

The C Major of this life: so, now I will try to sleep."

"A LITERARY CORONAL"

(Concluded From Last Month.)

AESTHETIC WRITERS.—Do not turn from me in disgust because my subject suggests sunflowers and all things a-la-modern culture, or because the term "culture" is so often misapplied to weak artificiality.

There has been much eloquence expended on diamonds in the rough, but we know that it is the refined and cultured who give most pleasure to others and themselves find in life the highest delight. It is the cultured taste that rejoices in all things high and pure, that gathers from all sources the rarest treasures wherewith to enrich the mind wherein it dwells. The aesthetic writer is quick to conceive ideas of loveliness and perfection that another could not grasp.

The most profound learning, the most varied acquirements can not compensate for the absence of culture and refinement. To the cultured ear all sweet sounds of nature are music and music itself a rapture! To the cultured eye, all things in nature are fraught with meanings ineffably sweet, and infinitely sublime. To the truly cultured heart no just appeal from nature, art, or humanity is made in vain; such a heart ever responds with magical sympathy and an elevating influence. Refinement, like disposition, is natural; true Christian culture, like virtue, must be acquired—yea—acquired, as are habits of virtue, by "making stepping-stones of our dead selves to higher things."—(Places her offering.)

MODERN PROGRESS.—Making stepping-stones out of oneself must be miserably disagreeable! If being gloriously uncomfortable is to be cultured, what a lofty mind and responsive heart Diogenes must have had when passing his delightful days under a tub! I wonder is he the patron philosopher of aesthetic writers and cultured readers!

THE PHILOSOPHICAL WRITERS.—The tribute to the heroes on literary fields would be imperfect were we to forget the writers on philosophy—that grand, subtle, mysterious science of the mind, and its wondrous faculties. Philosophy is the discoverer of all scientific laws, the creator of all inventions, the interpreter of all historical events, and the solution of all nature's problems. Without it, language would be a mere confusion of words and literature a snare. In philosophy all theories find either a proof or a refutation, for it analyzes all sensations and corrects all perceptions. It controls, moderates and guides the most enchanting pleasure of life, the use of our reason. It dictates to us how we shall with fidelity of memory and brilliancy of imagination, impart light and knowledge to other minds. All science is the field of its conquests; all true art is the application of its principles.

The illumination of an age does not consist in the amount of its knowledge, but in the broad and noble principles that govern and actuate the people. Now—of all universal laws, of all broad principles, and of all grand ideas, philosophy is the inspirer, and has her place next to Revelation in the temple of Faith.

From the lofty mountain top of thought, the Christian philosopher views the entire stream of harmonious truths, and rejoices in the revelation they are of the infinite mind

of God—rejoices that there is a progress and an advancement, an upward and an onward which include a clearer knowledge of God, and a nearer approach to His infinite perfections. To Christian Philosophers I pay my tribute of praise and gratitude.

RELIGIOUS WRITERS.—During all the beautiful school year, we have learned no lesson of which God was not the Alpha and Omega. No page of history, no stanza of poetry did our eyes rest upon that we did not read between the lines the story of God's love and the hymn of His glory.

It is fitting that we commemorate the glorious work of religious writers. Those noble minds, ever aiming at a close union with the eternal mind of God, have dictated to glowing pens words of highest, holiest meaning, messages of ineffable beauty, and lessons of priceless worth.

From the days of the styles and waxen tablets to these of pens and printing presses, there has been no age not glorified by the writing of the scholars and saints of the Church of God. In every department of literature we find them, highminded philosophers, dignified historians, brilliant essayists, sweet voiced lyrists—all either announcing, defending or adorning the truth! All filling the mind with high thoughts and the heart with generous emotions, the soul with noble aspirations. I do not name them, the minds capable of appreciating them know them, the hearts they have made better love them; the souls they have animated with a holy enthusiasm bless them, while I, their humble debtor for some of life's sweetest, richest moments, place above all your offerings, my tribute to the religious writers of every race and clime.—(Offers a cross of flowers.)

As will be readily noted this dialogue is of a higher grade—more instructive and suitable for Catholic school programs—than anything that can be found in the average book of dialogues. This is only one of a collection of six new and varied program numbers by the well-known and talented author of "The Double Throne and Other Plays," Carola Milanis, O. S. D., that have just been published in book form. The book will be sent postpaid at 30 cents per copy, or two copies for 50 cents (cash with order). Address The Catholic School Journal Co., P. O. Box, 818, Milwaukee, Wis.

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Narrow Escape from Fire.

St. Joseph's College, Granby, Canada, was destroyed by a blaze, January 3, and twenty-nine brothers, who were asleep on the third floor of the college, had to make a hurried exit from the building in their night clothes. They had no time to dress, the blaze spread so rapidly, and they had to run out into the street in their bare feet with the thermometer about 25 below zero. One of the brothers, to see that all the boys got out safely, had to jump from a window of the third floor. He was seriously injured, and it is feared that his spine was fractured.

Xaverians Elect.

The convention of the Xaverian Brothers, which has been in session at Mount St. Joseph's college, Irvington, was brought to a close by a Solemn High Mass. The Mass was celebrated in the college chapel by Father Christopher, of St. Joseph's Passionist Monastery, who is spiritual director of the college.

The delegates to the International Convention of Xaverian Brothers to be held in Bruges, Belgium, in July,

were elected as follows: Brother Isadore, of Mount St. Joseph's College; Brother Paul, director of St. Mary's Industrial School, and Brother James, of St. Xavier's College, Louisville, Ky.

Bishop's Miraculous Cure.

Right Rev. Theophil Meerschaert, bishop of Oklahoma, goes to New Orleans every year for the purpose of being present at the solemn celebration of the feast of Our Lady of Prompt Succor, which is held in January at the Ursuline convent in that city.

Few have had more signal proofs in a material way of the powerful help of Our Lady of Prompt Succor than the bishop of Oklahoma, who annually offers up the holy sacrifice of the Mass at her shrine. Many have not heard of the marvelous cure of Bishop Meerschaert fifteen years ago, when his death was looked for by eminent physicians and was but the question of a week or so at the most.

Carnegie Gives More Millions.

Andrew Carnegie has just added \$10,000,000 to the endowment fund of

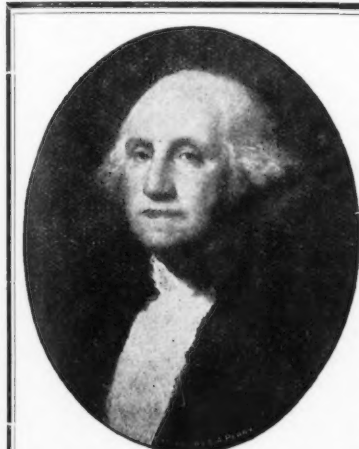
his Carnegie institution in Washington, bringing the total endowment of that institution up to \$25,000,000.

This contribution brings the total disbursed by Carnegie up nearly to the \$200,000,000 mark.

It was announced in connection with the gift that Prof. Hale at the observatory on Mount Wilson, Cal., has discovered 60,000 new worlds, and that a new telescope more powerful than ever before built is being constructed for the observatory. The observatory was established by the Carnegie institution.

Ernest Begni, author of a history of the Catholic Church in the United States of America, at a special audience with the Pope presented the first two testaments of the work. A dispatch says that the Pope expressed enthusiastic admiration of the American workmanship.

When artist John La Farge was buried in New York recently, the officiating priest was his son, Rev. John LaFarge, S. J., from the Jesuit college at Woodstock, Md.



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WHEN WE GO TO MASS.**(To be Read To, or Copied by the Class.)**

The church commands us to attend Mass every Sunday. We should attend Mass because we owe everything we have to God; because we have sinned and we wish Jesus Christ to be forgiven and to sin no more. When we go to Mass we should think of what Mass is. Do not think of worldly matters; of your family; of your friends; of who is at Mass besides yourself; of what you have read in the paper, or someone has said.

What would you do if you were on the hill of Calvary and saw Jesus dying for you; the wounds of His hands and feet; the thorns in His head; the whole body covered with blood and torn with pain; the loving eyes looking in their last gaze upon you; the white lips asking God the Father to forgive you? What you would do then, do now at the Mass, for when you are at Mass Jesus is asking for your love.

When you go to Mass, put before your mind Jesus, the loving Jesus on the altar; tell Him that you are sorry that you ever sinned against Him; tell Him that you will never sin again; that you will avoid those with whom you sin and the places where you sin.

Ask Him to bless you and to bless all who belong to you; ask Him to help you in all you need; thank Him for all that He has done for you; and then tell Him that you love Him with your heart, and your soul, and your body, and your mind, and that you will never permit sin to tear your heart away from Him.

Pray in this way at Mass and do not mind what anybody else is doing; pray as if you and God were alone in the church. Do not talk to others.

Concerning First Communion Classes.—A valuable trait in the teacher is the happy facility of seeing things ahead. In a few months the season of preparation for First Communion will be at our doors with its consequent accompaniment of additional work, zealous energy and intermittent anxiety.

Why not prepare for it in advance? Why not make every catechism lesson of the year a part of the prepara-

tion? Why not keep the thought of First Communion continually before the minds of the children? Why not encourage the habit of spiritual communion in those not yet prepared to receive sacramentally?

To the teacher who adopts this plan, the examinations incident to the First Communion season will have no terrors. Rather, those examinations—or rather the prospect of them—can be made effective means of increasing interest in the daily lesson in Christian Doctrine. Let us suppose that it is Monday—blue Monday, you know—and the catechism lesson is known but indifferently well. Instead of doing or saying harsh and perhaps rash things, let the teacher simply remark: "This lesson is very likely to be dwelt upon in the First Communion examinations." By so doing the teacher has suspended a salutary sword of Damocles over the heads of the pupils, most of whom, you may be assured, will review the lesson on their own account.

Parliamentary Law in the School.—Several devices used in college and high school classes might be profitably adopted in parochial schools. The election of class officers, periodical class meetings conducted according to parliamentary rules, the drawing up of formal resolutions and the holding of prepared or impromptu debates on subjects of timely interest will, when rightly controlled, prove beneficial in numerous ways.

A schoolroom that is not well lighted, or in which the shades are so arranged as to cause the light to be too intense, or admitted in such a way as to hurt the eyes of the pupil, fosters inattention, bad order, restlessness, and interferes with good, effective work. Sunlight is a condition that promotes growth—not only plant-growth, but mind-growth. It promotes those cheerful conditions that are conducive to a desire for work. If the maxim is true, "Where the light cannot come, the doctor must," there should be no efforts spared to secure an abundance of light in the schoolroom, but it should be so admitted as not to dazzle or irritate the eye.



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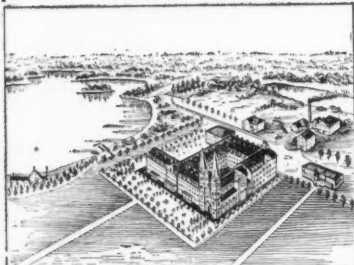
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A Remarkable Case.

A beautiful statue of the Saviour, with arms outstretched in pleading, erected recently on the lawn of the Providence hospital, Wallace, Idaho, marks the fulfillment of a promise made by Sister Superior Anthony, of the order of the Sacred Heart, when Wallace was burning last August, that if the hospital should be saved from the flames she would have the statue erected as a memorial.

Speaking of the fire, Sister Anthony said recently:

"The saving of the hospital certainly was an act of Providence. Although the fire came close to the building and grounds on every side, the place was not touched at all. While the hospital itself is built of brick, the isolation hospital, the laundry and other buildings adjacent are of wood and highly inflammable.

"At half past nine o'clock that night the water in the tank failed those who were fighting the fire and it looked as if there was no chance of saving anything. Then it was that the flames reached the flume on the side of the hill, burning it and letting the water run down into our tank. With that help the institution was saved."

The statue is six feet high and stands on a pedestal of the same height.

Spanish Sisters in Texas.

A few days ago the Sister Secretary to the Mother General of the Theresian Sisters of Tortosa, Spain, reached San Antonio, Texas. She was accompanied by three other sisters of the same order, who will establish an academy for Spanish speaking pupils in that city.

In January the new foundation will be augmented by the arrival of four other sisters. The sisters have taken up their abode in the episcopal residence, in Dwyer avenue, which has been turned over to them. Besides the two parochial schools for Mexican children already in existence in which they will teach, and their academy, the sisters will open a third parochial school.

The sisters make a specialty of needle work and embroidery of all kinds, especially the making of vestments. In course of time they hope to organize a Tabernacle Society and be in a position to donate vestments.

The Medal Scapular.

A decree of the Sacred Congregation of the Holy Office has been published, according to which for the future all

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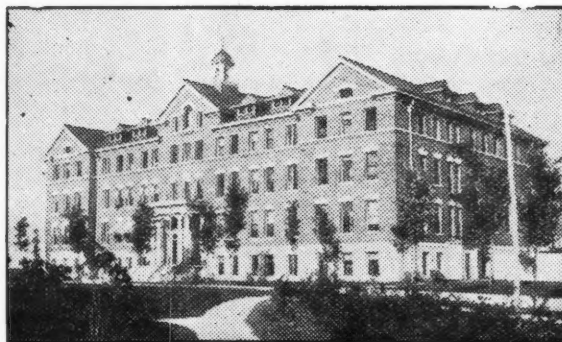
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the faithful already inscribed or who shall be inscribed in one or more of the real scapulars approved by the Holy See (excepting those which are proper to the Third Orders) by what is known as regular enrollment may, instead of these cloth scapulars, one or several, wear on their persons, either round the neck or otherwise, provided it be in a becoming manner a single medal of metal, through which, by the observance of the laws laid down for each scapular, they shall be enabled to share in and gain all the spiritual favors (not excepting what is known as the "Sabbatine privilege" of Our Lady of Mount Carmel) and all the indulgences attached to each. The same privilege has been formerly granted, within the past year, only then by special dispensation upon the request of parish priests.

Report of Indian Schools.

Rev. William H. Ketcham, director of the Bureau of Catholic Indian Missions, and president of the society for the preservation of the faith among Indian children, has issued his report for the year 1910. The reports show a gain over the receipts of the preceding year.

The returns have been as follows:
 Membership fees\$10,268.62
 Special appeal of the bureau 11,040.96
 The Marquette League.
 masses, chapels, etc..... 2,507.00

From the Society for the Propagation of the Faith. 3,840.73

Total.....\$27,657.31
 Father Ketcham adds this statement:

"In the gross receipts for 1910 there has been a gain of \$6,174.68 over the preceding year, but so far as membership fees are concerned those of 1909 were in excess; hence while the gross receipts for 1910 are very encouraging, the falling off in membership fees causes some disquiet, since, it would seem, it is to this course of revenue that the Catholic Indian schools must look chiefly for sustenance in the future.

Catholic Immigration.

During the fiscal year 1910 over half a million Catholic immigrants arrived in this country.

The so-called "marvelous growth" of the Catholic Church in America is due to immigration. The growth of a quarter of a million of Catholics every year is perhaps the biggest fact, so far as the interests of the Catholic Church in this country is concerned. Yet we do not always remember to give the proper attention to the Catholic aspect of immigration.

From the report of the commissioner of immigration for the fiscal year ending June 30, 1910, just issued, it appears that during the year 223,000 Italians arrived in this country; 128,-

000 Poles, 72,000 Croats and Slovaks. Now, all these immigrants (423,000) are presumably Catholics. In addition, there also came to us 38,000 Irish immigrants; 21,000 French, and out of 71,000 German immigrants, perhaps 24,000 were Catholics. Add to these small installments of immigration from Bohemia, Cuba, Hungary, Spain, Mexico and the West Indies, and the total must considerably exceed a half million.—Catholic Citizen.

Scholarly Belgium.

William E. Curtis, who is writing a series of travel letters, finds that Catholic Belgium "has the largest number of university students in comparison to its population of any European country, the latest returns showing eighty-two for every 100,000 inhabitants. Norway comes next with seventy-seven, Germany fifty-seven, Austria fifty-six, Italy fifty-one, France forty-three, England thirty-

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two and Russia ten. There is no way of ascertaining the ratio in the United States because we have no university standard."

Sisters Fight Fire.

Six Sisters of Mercy recently acted

as volunteer firemen and held in check until the arrival of the regular fire fighters a blaze that threatened the lives of 200 deaf mute children at the Sisters of Mercy Asylum, Buffalo, N.Y. When the firemen arrived they found

the sisters clinging to a fire hose in the face of the flames and smoke from a two-story frame building adjoining the main asylum. While these sisters leveled the hose with precision, other sisters gathered the children and marched them out of danger. The fire did about \$10,000 damage, covered by insurance.

Where do the Pennies Go?

Although the Philadelphia mint coined 146,000,000 pennies last year, and many other millions in years before, the mystery of where the little coppers go still is unsolved, and Director of the Mint George E. Roberts estimates the big plant will make another 100,000,000 this year. Pennies, more than any other sort of coin, disappear from circulation mysteriously. The government does not mind coining them, for it yields a fine profit. A pound of copper, costing now about 13 cents, will make \$1 in pennies.

Was Blessed by Two Popes.

Mrs. Anna M. Kerst, whose work for the Church was recognized by Pope Leo XIII and Pope Pius X, by the sending of the apostolic blessing, died recently at the Villa Sancta Scholastica, Duluth, Minn., aged 96 years. She is survived by two daughters, Mother Scholastica and Sister Alexia, both in the Villa, which Mrs. Kerst was instrumental in founding. Mrs. Kerst was born at Rhenish, Germany, in 1814, and came to this country with her husband in 1852. They lived for twenty-five years in St. Paul and then went to Duluth. Mr. Kerst died some years ago.

Many N. Y. Priests Ill.

There are perhaps more priests confined to St. Vincent's hospital, New York, at the present time than at any other time in its history. On one floor, in adjoining rooms, are ten priests, all well known pastors or assistants. Most of them are suffering from grip and pneumonia which they

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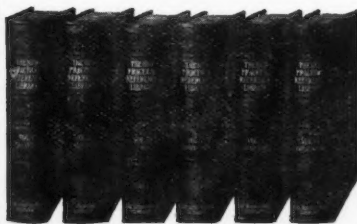
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contracted in the performance of their parochial duties. None of them is considered to be dangerously sick, and it is expected that under the careful nursing of the devoted sisters they will soon be able to return to their work.

Other Cardinals Would Come.

A cablegram to the New York Times from Rome says:

Cardinal Vannutelli's enthusiastic report of his journey through the United States has given rise in several other members of the Sacred college to a desire to visit America.

Those who have expressed the desire for a journey to America are among the youngest and most learned members of the Sacred college, but it is not certain whether the Pope will agree to their wishes. Still an exception may be made for Cardinal De Lai, on account of his important position as the head of the consistorial congregation, which deals with all the most important ecclesiastical questions regarding the United States. Cardinal De Lai, in his request to visit the United States, said he wishes to make a complete trip of the country, visiting all the large cities of the country where there are Catholic institutions.

Maine Aids Nuns.

As a result of the generosity of the last Maine legislature, the Sisters of Mercy, who have entire charge of the educational work among the Old Town Indians, are now living in the finest home of any of those devoted women who are giving their lives to the uplifting of the Maine Indian. It required about five months and an expenditure of \$6,500 to bring to completion this handsome, modern home for these women teachers on Indian Island. It was designed to take the place of the old convent, which even

in its best days was far from what it should have been for the housing and comfort of the sisters in charge of the work.

Deaf Mute Nun Dies.

Sister Patricia, for thirty-one years a member of the order of St. Joseph, died at Mount St. Joseph's, Chestnut Hill, on Christmas eve, of pneumonia, after an illness of only a few days.

The deceased, who was formerly a Miss Hughes, was a native of Carbondale, Pa., where the family still reside. At the age of eight years she became incurably deaf and dumb as a result of an attack of "black" fever. Becoming a student of the Pennsylvania Institution for the Deaf and Dumb, then located at Broad and Pine streets, Philadelphia, she was visited by Rev. Daniel A. Brennan, then chancellor of the diocese, who also came from Carbondale. In the institution Father Brennan found other Catholic pupils for whom no provision had been made as regards instruction in the doctrines of their holy faith. He gathered them to the cathedral chapel on Sundays for Mass and catechism. The future Sister Patricia was bright and talented, and became an expert in the sign language. Being of a religious disposition, she co-operated with good effect in Father Brennan's efforts.

Cathedral School Damaged.

The recent explosion of gas in the New York Grand Central station would have caused a greater loss of life had it occurred an hour later. The cathedral parochial school is directly opposite the station, and the interior of the building was entirely wrecked. All the windows were shattered, and in many of the rooms the furniture was smashed. The explosion occurred at 8:22 a. m., and at that time there were only about twenty

boys in the school, with seven brothers. The boys were on the third floor with Brother John, and all were cut by the flying glass.

Erecting \$350,000 Hospital.

Work has been begun on a new hospital for the Sisters of Mercy of St. Louis. The estimated cost is \$350,000, excluding the purchase price of the ground. The new institution will be connected with St. Louis university, from which internes will be drawn as well as surgeons and physicians. With this addition the medical school of the university will be able to carry on its work on a more efficient scale and keep up the brilliant record it has already established.

To Church Extension.

Pope Pius has appointed Very Rev. F. C. Kelley, LL.D., Chicago, and Rev. A. E. Burke, LL.D., Toronto, Canada, to be presidents, respectively, of the Catholic Church Extension Society in the United States and Canada. They are the first Papal nominees for this office, as it is only a few months since the society was taken under direct control by the Holy See. Both priests have had charge of their respective fields since the inception of the work.

The Pope presided recently at a sitting of the Congregation of Rites, which discussed the beatification of the Venerable Mary of the Incarnation, the founder of the Ursuline monastery at Quebec, whose heroic virtues the congregation approved.

From Budapest comes intelligence that Prince Esterhazy has given the banished Jesuits of Portugal an asylum on his extensive domain in Hungary.

IMPORTANT TOPICS IN GEOGRAPHY

A series of Pamphlets by Douglas C. Ridgley, Professor of Geography, Illinois State Normal University, Normal, Illinois, on **Important Topics in Geography**, which cannot receive adequate treatment in the usual text books, because of the limited space, it is possible to allot to them in such books.

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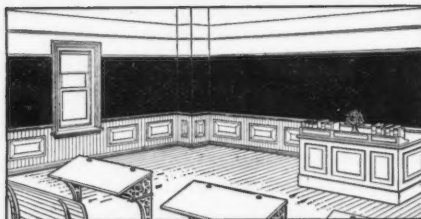
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SOME GEOGRAPHICAL COMPARISONS.

It is only by comparison that some things can be understood, and this is particularly true of divisions of the earth's surface. Every one has a fairly clear idea of the size of his own state of county, or even of the whole area of the United States. By comparing other countries and seas with those that are familiar to us on the map, a much clearer notion of them is obtained.

Greece is about the size of Vermont.

Palestine is about one-fourth of the size of New York.

Hindustan is more than a hundred times as large as Palestine.

The great desert of Africa has nearly the dimensions of the United States.

The Red sea would extend from Washington to Colorado, and it is three times as wide as Lake Ontario.

The Mediterranean sea, if placed across North America, would make sea navigation from San Diego to Baltimore.

The Caspian sea would reach from New York to St. Augustine, and is as wide as from New York to Rochester.

Great Britain is about two-thirds the size of Hindustan, one-twelfth of China, and one-twenty-fifth of the United States.

The Gulf of Mexico is about ten times the size of Lake Superior, and about as large as the Sea of Kamschatke, Bay of Bengal, China sea, Okhotsk, or Japan; Lake Ontario would go into each of them more than fifty times.

The following bodies of water are about the same size: German ocean, Black sea, Yellow sea; Hudson bay is rather larger. The Baltic, Adriatic, Persian gulf, and Aegean sea, half as large, and somewhat larger than Lake Superior.

PRACTICAL PSYCHOLOGY.—We need to study psychology, of course. It is more than a fad. But there lies danger here. Unless we apply our theoretical knowledge, unless we make our study of psychology practical, there is a strong likelihood of our getting very much astray pedagogically.

Accordingly it is well for us to supplement our readings with careful investigations of ourselves and those around us. We can learn much merely by noticing how this person smiles, how that person manifests annoy-

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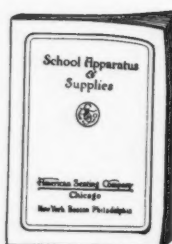
ance, how long it takes the other person to see a joke.

And in our practical study of psychology, let us not forget literature. A certain prominent critic has gone so far as to say that the only fruitful way to study psychology is to read Shakespeare. Certainly there is much practical psychology in the plays.

Another remarkable psychological study is Browning's "The Ring and the Book." Next to Spenser's "Faerie Queene," it is the longest poem in the English language. Yet all it consists of is a rather vulgar murder story told some dozen times. One after another different persons—"Half Rome," "The Other Half Rome," "Tertium Quid," the murderer, the victim, the victim's friend, the rival attorneys, the wise old Pope—go over the details of the crime and color the narrative, each according to his viewpoint. Rightly read, "The Ring and the Book" should constitute a powerful aid to the teacher.

A PRODIGY.

The most notable college graduate in the United States last June was Norbert Wiener of Tufts College, who was not quite 15 years of age at the time. He received his diploma as a bachelor of arts, and enjoys the further distinction of having completed the full four year course at Tufts in three years. When young Wiener was eighteen months old he knew the alphabet; at three years he could read and write; at five he studied Latin; at six he had mastered arithmetic, algebra, plane and solid geometry; at eight he read books in Latin, German, French and Russian readily; at nine he could reason problems in trigonometry and calculus and was given to perusing the works of the ancient philosophers. This most learned of all fourteen-year-o'd boys was born Nov. 26, 1894, in Columbia, Mo., where his father was a member of the faculty of the University of Missouri. The father, Leo Wiener, is a Russian and a very learned man, now professor of Slavic languages and literature in Harvard. The boy's mother was a Missouri woman whom Professor Wiener met while living in Columbia. While this youthful graduate may be a prodigy of learning, he is only a small boy in all other respects, and he has had to be taught to brush his hair and clean his teeth. He is large and strong and fond of outdoor sports.



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SELF-EDUCATION. By Chas. J. O. Malley.

The brainiest person I ever met was the late Mrs. Margaret F. Sullivan, of Chicago, and during the last twenty years I have, as editor of nearly a dozen Catholic magazines and newspapers in as many cities, come in contact with a number of people of brains. When I knew Mrs. Sullivan she was regarded a phenomenon. Besides English, she could speak, read and write French, German, Spanish, Italian and Portuguese, and read and translate Greek, Latin, Arabic, Hebrew and Sanscrit. She knew history perfectly and was deep in biology, astronomy, archeology, geology, botany, ornithology and kindred studies. She was an adept in Thomistic philosophy and was a better theologian than most of the clergy of her acquaintance. World politics and those of her own country she had at her fingers' ends, being a leading editorial writer on the daily press. In matters artistic, literary and musical, she was a savant. Speaking of her to me one of the editors of a Chicago great daily once remarked, "There is nothing that woman does not know, and know it thoroughly."

How was this "infinite of knowledge" acquired? In a university? Not at all. Mrs. Sullivan graduated from an academy conducted by the Ladies of the Sacred Heart and never attended a woman's college. She had a thirst for knowledge—an insatiable thirst—and turned her home into a college, often studying far into the night. Next, it became a university as the indefatigable toiler patiently plodded on. When I knew her, professors in the University of Chicago were wont to consult her when perplexed by some abstruse problem. They frankly admitted that her scholarship was greater than theirs, the greatest statesmen, scholars and geniuses in the country deemed it an honor to be numbered among her friends.

There is no excuse for any man's being ignorant. The soul that desires knowledge can acquire it. Day after day God sows infinite opportunities around the whirling globe. The man who brings highest credit to his college is not the flamboyant class orator, but the man who will not sit down and rust after the door closes behind him. Every human being born into the world is an immortal entity, and by incessant toil he fulfills the purpose of God.

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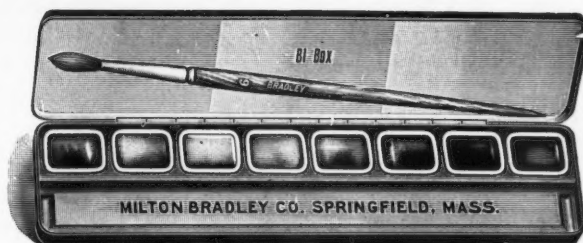
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The Supreme Court.

Edward Douglass White is the first associate judge of the Supreme Court of the United States since the organization of the court in 1789 to be promoted to be chief justice. It may also be noted that Mr. White is a practical Catholic. The following is the list of the chief justices of the highest tribunal in the land:



John Jay, New York, 1789-1795; Oliver Ellsworth, Connecticut, 1796-1805; John Marshall, Virginia, 1801-1835; Roger B. Taney, Maryland, 1836-1864; Salmon P. Chase, Ohio, 1864-1873; Morrison R. Waite, Ohio, 1874-1888; Melville W. Fuller, Illinois, 1888-1910.

John Rutledge of South Carolina, one of the original associate justices, who served two years (1789-81) and resigned, was nominated for chief justice in 1795 and presided over one term of court. Then he retired, the nomination not being confirmed by the Senate.

The United States Supreme Court as it is now constituted is as follows, the justice first named being the chief justice, the others being in the order of their appointment, with the year of birth of each, year of appointment and years of service:

Edward D. White, Louisiana—1845—1893—17; John M. Harlan, Kentucky—1833—1877—33; Joseph McKenna, Carolina—1843—1898—12; O. W. Holmes, Massachusetts—1841—1902—8; W. R. Day, Ohio—1849—1903—7; H. H. Lurton, Tennessee—1844—1910—1; C. E. Hughes, New York—1862—1910; Willis Van Devanter, Wyoming—1859—1910; J. R. Lamar, Georgia—1857—1910.

Orphans Saved From Fire.

Falling into line at the sounding of the fire alarm, 150 children, ranging in age from 5 to 14 years, marched from St. Joseph's Orphan asylum, Grand Rapids, Mich., one night last month, and escaped uninjured from the flames which totally destroyed the main building and dormitory, at an esti-

mated loss of \$75,000.

After the children and their attendants had left the building Sister Maracolena, who was in charge of the home turned back and made her way through the smoke filled corridors to make sure none had been missed. On the fourth floor she found a postulant in bed, too ill to walk. Sister Maracolena carried her to safety.

Catholic Historian Dead.

Prof. James F. Edwards, of Notre Dame University, who died the past month, had a national reputation for work in Catholic history and the preservation of its data. On taking the chair of history at Notre Dame, in 1883, he began his mission of collecting Catholic manuscripts, prints, photographs, etc., for the ensuing quarter century. He was the prime mover in establishing the bestowal each year on some worthy Catholic who had achieved a name in the uplifting of society, that much-coveted prize of Notre Dame—the Laetare Medal.

One Man Builds Seminary.

Mr. Eugene O'Keefe is to pay for the building of a new seminary located about nine miles from Toronto, Canada, the corner stone of which was laid by Archbishop McEvay on October 23. It will cost \$300,000. Mr. O'Keefe is 83 years of age and has resided in Toronto since he was brought there from Ireland a lad of 6 by his parents. Some time ago he built the church of St. Monica, and has been lavish in his donations to many local charities.

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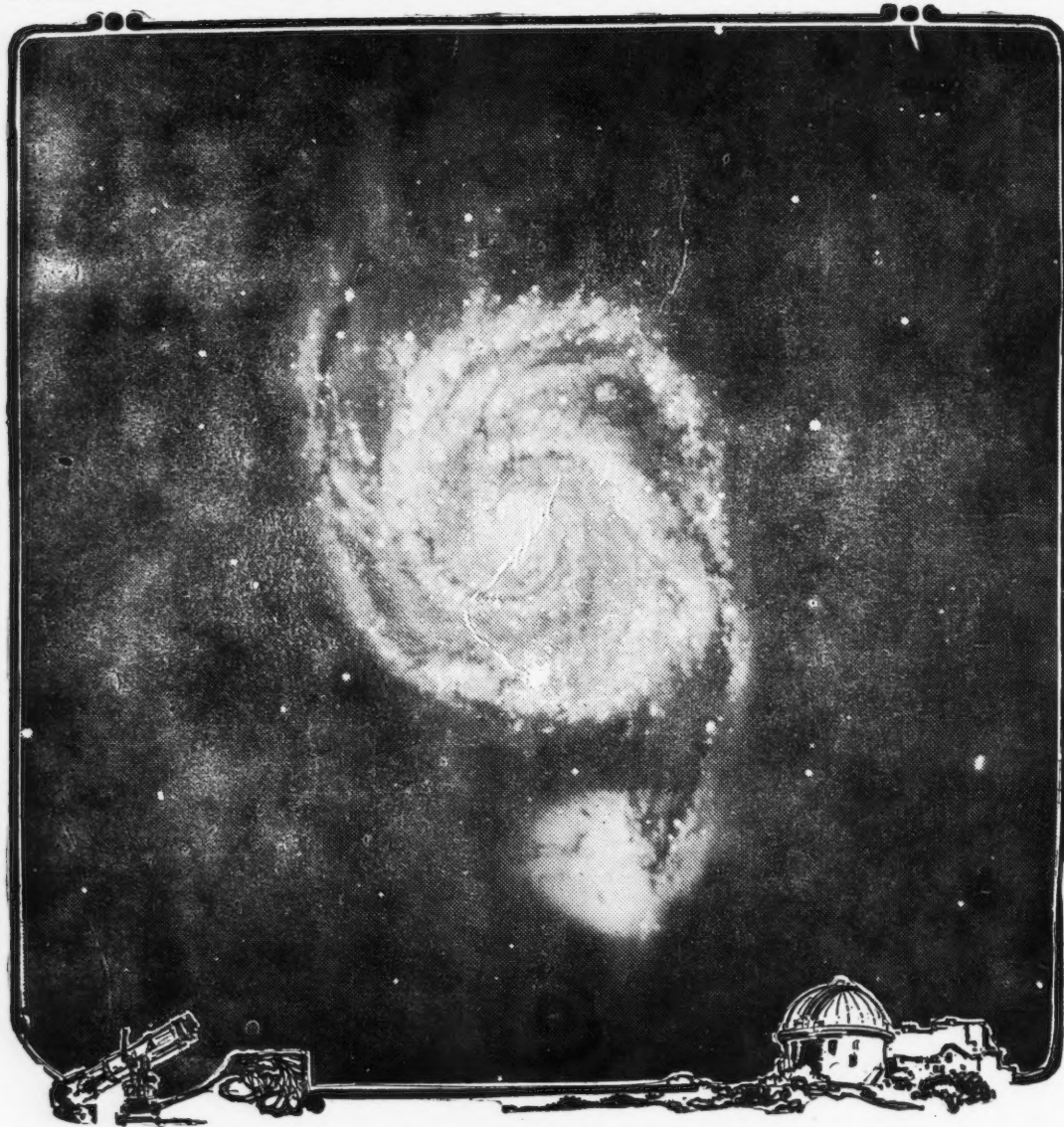
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the revival of practical astronomy may be dated from its foundation. Copernicus (1473-1543)—a Catholic, in his epoch-making work, "De Orbium Coelestium Revolutionibus," was the first to give us a true knowledge of our solar system and of the position and motions of the earth. More than a century and a half elapsed before the observatory of Leyden was erected in 1632, and that of Copenhagen in 1641. Shortly after this the observatory of Paris, celebrated by the labors of the Catholic Cassini, was founded in 1667, and contemporaneously with it (1673), Father Verbiest enriched the old Peking observatory in China, founded in 1279, with the latest European scientific equipment. The Greenwich observatory followed in 1675. In the United States the same interest was manifested, the observatory of Georgetown college being founded in 1844, the fifth in the order of time, and only seven years after the first in the country had been erected.